

❖ GREAT EPOCHS ❖
❧ SACRED HISTORY ❧
— JAMES M. GRAY —

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GREAT EPOCHS OF SACRED HISTORY

And the Shadows They Cast

POPULAR BIBLE STUDIES ON THE FIRST
TWELVE CHAPTERS OF GENESIS, SHOW-
ING THE BEARING OF PRIMEVAL HISTORY
ON PRESENT AND COMING EVENTS

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PREFATORY NOTE.

The origin of the following pages is the same as that of a companion book, "Satan and the Saint," which appeared a year earlier.

The several chapters were originally lectures spoken extemporaneously to popular audiences in New York, Chicago and Grand Rapids, and previously in Glasgow and Edinburgh.

They were reported stenographically, and in correcting the copy for the printer the author strengthened a statement here and there by quotations from others, sometimes inserted in the chapter and sometimes added as a note.

The only adverse criticism of "Satan and the Saint" meeting the author's eye was the remark that he was a better diagnostician than a therapist—he knew better how to classify a disease than to heal it.

But he is persuaded that the critic did not read the book very carefully, and especially that he did not read it through. The remedy for the individual is the salvation which is found only in Jesus Christ by faith; and for society the remedy is the second coming of the same Saviour who has promised that "the expectation of the poor shall not perish for ever."

This remedy was found in every chapter of the former book as it is in this, and the closing chapter was entirely given over to its exposition.

“Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.”

JAMES M. GRAY.

The Moody Bible Institute of Chicago.

CHAPTER I.

WHEN THE WORLD WAS MADE.

Genesis 1.

LET us open our Bibles at the first chapter of Genesis. We are beginning a series of lectures on "Great Epochs of Sacred History," which, it is unnecessary to say, will be Biblical and expository in character, because from our point of view there is no sacred history outside of the Bible.

I.

The theme of this lecture is "When the World Was Made," and without further preliminaries let us read the first verse:

"In the beginning God created the heaven and the earth."

If, for the first time, we had heard these words, certain questions would have arisen in our minds. For example, Who wrote them? Where did he obtain his information? How do we know it is true? When was the beginning? Who is God? How did He create the heaven and the earth?

In attempting to answer them, let me remind you that for thirty-five hundred years, more or less, the whole of the Christian church and the Jewish nation have believed that Moses, the great leader and legis-

lator of the Hebrew people, was the human author of these words. These two witnesses, the Christian church and the Jewish nation, have had every reason and every facility for ascertaining the facts in the case, and therefore we may believe their testimony is true, and rest upon it.

WHERE MOSES GOT HIS FACTS.

Moses may have obtained his information by direct revelation from God; or from tradition, as handed down from generation to generation, for the long lives of the patriarchs would have permitted its transmission through not more than five or six men; or he may have obtained it by the comparison of other and earlier documents, for similar records of creation were in possession of other nations. But in any event, we know from other scriptures that he was guided and controlled by God in the record he has here made of it.

The Bible does not say when the beginning was. There is a chronology in the margin of our Bibles, and it says the earth is six thousand years old, but you doubtless know that it is a man-made chronology and not God-made. It is not part of the inspired text, and therefore we have a right to go back of it, if we will, and inquire concerning it.

The earth may be six thousand years old, or sixty thousand, or six hundred thousand, or it may be six hundred million years old, as some scientists believe. But if the latter should prove beyond a peradventure that the earth is so old, there is nothing in the Bible

it would contradict, for the Bible says that "In the beginning God created the heaven and the earth," but does not state when the beginning was.

THE BEING OF GOD.

Who is God? As we understand the Holy Scriptures, God is an infinite and a personal Being, above and independent of the universe He created. If such a God, personal and infinite, did not create the heaven and the earth, who did? Excuse the vulgarism, if I say that it is up to the disputer to say who did create the heaven and the earth, and how it was created, if God, and such a God, was not its creator.

I quote a sentence or two from Dr. A. T. Pierson, who reminds us of the axiom that nothing can be imparted to a work that is not first in the workman, or to a product that is not first in the producer. In this earth we see a work, a product, and we see one that has design and purpose stamped upon its every part; but design and purpose are always the products and the proofs of intelligence. Therefore, whoever designed this earth, whoever wrought out the work and the product must have had intelligence, and intelligence presupposes a personal being. We have here the whole argument for a divine Creator in a nutshell, and one which has never been answered, and never can be answered while the world lasts.

WHERE DID MAN COME FROM?

Let us follow Dr. Pierson a little further. There are those who would say concerning man for example,

that he is developed from a monkey. But where did the monkey come from? He came from a codfish. But where did the codfish come from? It came from an oyster. But where did the oyster come from? It came from the original germ, or *protoplasm*. But where did the *protoplasm* come from? They would answer that it was spontaneously generated. In other words, it came from itself! Now they say:

“All is plain. The chain has been traced link by link to the very last.”

“Yes, but that link has no staple, it has no fastening anywhere.” “It makes no matter,” they would reply, “the chain is hung somewhere.”

We grant that, but to us the “somewhere” is God. He is the staple of the chain, He is the fastening, and no one and nothing else. Argue as you please, you are always arguing in a circle and coming back to the place whence you started, except as you begin where Moses begins, in the first verse of the first chapter of Genesis.

WERE THERE MEN BEFORE ADAM?

And here is a further interesting suggestion concerning that first verse of Genesis. There are devout scholars, who are at the same time devout Christians, who believe that it is separated by a long period from the verses which follow it.

They believe that it refers to a creation of heaven and earth prior to the creation of the earth as we now know it.

They hold that that long-ago earth was created good, and perfect and holy, and that there were men upon it before Adam, pre-Adamites, as they are called. But they hold that some great catastrophe occurred in it, brought about by sin through the same devil and Satan who is introduced to us a little later on.

They would claim further, that as the result of this catastrophe the earth fell into that condition of chaos described in the second verse.

If this hypothesis be true—and it may be true—perhaps it allows time enough for the formation of those geological strata of which scientists speak, and time enough to meet the demands of others who affirm that the creation of the earth must have been hundreds of thousands, if not millions of years ago.

II.

Let us, then, passing from the first verse, read the work of the first day of what we may call our era, and come face to face with the picture of the earth in its condition of chaos. Verses 2 to 5:

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

The word "was" in verse 2 might be translated "became," in which event verses 1 and 2 would read: "In the beginning God created the heaven and the earth. And the earth became without form, and void," as though the condition indicated there was the result of something that had happened to the earth of verse 1.

Notice the description of the earth in verse 2. Formless and empty, dark and deep. "And the Spirit of God moved upon the face of the waters." To get the sense of this, we need to know that the word "earth" as here used does not mean the earth as we now know it, and as it is referred to in the work of the third day, but merely the material, "the cosmic matter," as some call it, out of which the earth was made. Also, the word "waters" in this verse does not mean the liquid of our seas and oceans, but rather the gaseous condition of this cosmic matter out of which the earth was made.

PANTHEISM CONTRADICTED.

"The Spirit of God moved *upon* the face of the waters. It does not say that He moved *within* them. Significant this. Pantheism would say He moved within the waters. Christian Science probably would say this, and Theosophy and the New Thought would say it, for these are only different forms of pantheism, which denies the personality of God.

All the god pantheism knows is what it describes as "the impersonal soul of the universe." The god of

pantheism is in this book, or this desk, or the material of this building, or in any other thing or part of the universe that can be named, but it is not above, or beyond or separated from it as an independent and self-conscious being. But the only and true God meets this false philosophy at the very beginning of His revelation in the use of that particular preposition, saying that He moved *upon* the waters, and not within them.

The word "moved" might be rendered "brooded." It is the picture of a bird brooding over her nest. As the result of the brooding there is vibration in the gaseous matter, and as the result of the vibration, light; hence the significance of the words: "And God said, Let there be light: and there was light."

III.

THE HEAVEN OF THE SECOND DAY.

Let us now read the story of the second day, verses 6 to 8:

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

To understand this day's work, keep in mind the gaseous condition of the matter out of which the earth was made. It is vibrating, and light is presiding

over it. The step that God now takes is to make a division in it. He separates it so that some of it is above, and some below, and the space between the two He calls the firmament, or, as it might be rendered, the expanse, which He subsequently designates as heaven.

By this "heaven" is meant the great space chamber that surrounds our earth, not only that, however, in which the birds fly and the clouds float, but that still greater space in which the sun, and moon, and stars find their habitation. This is the firmament, or expanse, or heaven of the second day.

IV.

We are now ready for the revelation of the third day. See verses 9 to 13:

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Now and throughout the rest of our chapter we are concerned simply with the lower half of this gaseous matter already spoken of. It is divided from the upper half by the expanse of heaven. It is a ball of fire, vibrating and rotating with a velocity we cannot apprehend. And as it rotates it throws off great rings which vibrate and rotate in their turn. Each of them at length is rolled up into a ball, and one of them becomes the nucleus or beginning of our earth.

As it vibrates and rotates, now far away from the greater ball of fire which threw it off, it gradually cools; and as it cools chemical affinities are formed, hydrogen and oxygen come together, with water as the result, the water we speak of as that of our oceans and seas. Thus this great rolling ball of fire is now swathed in a covering of water.

LIKE A BAKED APPLE.

But it continues to cool still further, and as it cools its crust hardens, and becomes wrinkled, like the skin of a baked apple when it comes upon the table. The hollows on the surface are the places into which the water runs and which form the basins of the oceans and seas, while the projecting parts are the mountain ranges and uplands. Hence the significance of the words:

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”

But something else was done on the third day. Now that the dry land appears, it is ready for vegetation, and the command goes forth, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." Observe the wording of the language here.

THE EGG OR THE HEN FIRST?

Scientists have been interested for generations over the question, "Which was first, the egg or the hen? The seed or the plant?" And latterly, they have come to the conclusion that the hen was before the egg, and the plant before the seed.

But behold! Moses, thirty-five hundred years ago revealed this order. Where did he get his information? What an evidence of the inspiration of the Bible! He tells us that God made the herb first, yielding seed, and the fruit tree first, yielding fruit after its kind.

The Bible does not claim to teach science, or to be a scientific book in the technical sense of the term, but there is no conclusion of science which, in the slightest degree, contradicts any statement the Bible has ever made concerning any scientific fact.

V.

We have another illustration of this in the story of the fourth day, in verses 14 to 19:

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons,

and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

MOSES VS. VOLTAIRE.

Two hundred years ago, the French philosopher and atheist, Voltaire, raised a laugh against Moses for saying that God made the sun upon the fourth day.

"Why!" he exclaimed, "does not everybody know that the sun is the source of light? Therefore God must have made the sun upon the first day. In the face of this fact, how can one affirm that the Bible is inspired, and that it is a revelation from God?"

In those days Christians were unable to answer Voltaire from the scientific point of view, and must simply hold their peace and bide their time. But now, within seventy-five years, perhaps, von Humboldt has discovered that there was light before the sun, and hence that the latter is not the source of it. In other words, the earth is self-luminous.

LIGHT ON THE COUNTRY ROAD.

Indeed a child may discover this for himself on a dark night, especially if he lives in the country, where there are no lamps upon the roads.

You have gone out sometimes on such a night, so dark that you could not see your hand before you, and yet after you had journeyed a little way, you became conscious that there was light, you were seeing something, after all.

Whence came the light? There was no moon in the sky and no stars, and yet, you were able to see the path before you, and the hedge on either side; and as you looked up between the trees you could see the sky, dark and cloudy, but still the sky.

Whence came the light? The answer of the scientist is the answer of the Word of God, the light came from the earth itself.

Here again as I have said, we find a testimony to the inspiration of the Mosaic record, for how could he have written these things which the world has only now discovered, except as God revealed them?

Notice the reason for which God made the sun and moon and stars. They are not the light itself, but the holders of it. Why made He them to hold it? To divide the day from the night, is one reason; which is secured by the rotation of the earth on its axis. To be for signs and for seasons, and for days and for years is another reason. This is secured by the earth's annual revolution around the sun, for as every day it is turning on its axis and giving us day and night, so is it making a revolution around the sun, and we have winter and summer, and seed-time and harvest.

HALLEY'S COMET.

Our secular papers recently spoke of the greatness of Dr. Halley, who discovered the comet that has visited us again; and of his greatness in being able so accurately to calculate the time of its return, so that we knew to a day when in the period of seventy-four years it might be seen.

Great, indeed, is the astronomer whose brain can perform a mathematical feat like that, but greater still, the God Who made the man, and the brain and the comet, too! Let us ascribe greatness unto Him to Whom it belongeth, and especially now, when through the machinations of the prince of darkness man is becoming more and more a god unto himself.

“The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heav’ns, a shining frame,
Their great Original proclaim:
The unwearied sun, from day to day,
Does his Creator’s pow’r display;
And publishes to every land
The work of an Almighty hand.”

VI.

We hasten on to the work of the last day, verses 26 to 28:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in

the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Four things I would call your attention to, very briefly. One is, the use again of the word "create." Only three times in the chapter is the word used; when God brings into being the world of matter, the world of animal life and the world of spiritual life, as represented by man, made in His image.

THE DOCTRINE OF THE TRINITY.

The second thing I would emphasize is the word "us." Notice the plural pronoun as an intimation at the very beginning of revelation of the tri-personality in the Godhead, the fundamental doctrine of Christendom, the doctrine of the Trinity.

Our Unitarian neighbors would answer this by saying that the plural is used here only in the sense of the plural of majesty, just as kings and emperors of the present day say "we" when referring to themselves. But we reply with Dr. Murphy, that such was not the usual style of monarchs in the ancient East. Pharaoh never used this word, nor Nebuchadnezzar, nor Cyrus, nor Darius. Nor does God Himself use it, except in instances like the present where He would emphasize the great truth that in the "I" there is also "us" and "our."

We need to bear constant and definite testimony to to the great truth of the trinity in the Godhead, involving as it does, the deity of Jesus Christ and the personality of the Holy Ghost, for when we let go of one of these fundamentals we let go of every one.

In illustration of this, in the last national Unitarian convention, one of their speakers from the Pacific coast declared that it was not right "to pray to a monarch in the skies," but that "prayer should rather be addressed to a universal god that was in man."

MAN IN GOD'S IMAGE.

The third thing I would call attention to is this: "God said, Let us make man in our image, after our likeness."

What is meant by the image or the likeness of God in which man was made? The next chapter indicates its meaning. We find in the creation of man a kind of trinity, for it is said that God formed him of the dust of the ground, breathing into his nostrils the breath of life, so that he became a living soul. And henceforward in Holy Scripture man is referred to as possessing body, soul, and spirit.

The distinction between the soul and the spirit is before us for consideration in the next chapter, but now I want to emphasize the fact that man is made in the image of God as to his nature,—a kind of trinity in himself.

But he is made in the image of God, not only as to his nature, but as to his character, for we read in Paul's

letter to the Colossians that believers on Jesus Christ have been *renewed in knowledge* after the image of God. (Colossians 3:10).

In other words, the great element which differentiates man from the rest of animal life, and makes him to be a spirit, is the religious element, the capability to know God, and to have fellowship with Him in life, and service, and perfection.

Man lost this image when he fell into sin in the garden of Eden. He did not merely deface it, but lost it. But, thanks be unto God, there is such a thing as the renewal of man in that image, which takes place when he believes on the Lord Jesus Christ as his Saviour, and confesses Him before men as his Lord.

MAN'S DOMINION.

The fourth and last thing I name in the work of the sixth day, is the dominion God gave to man over all the rest of created nature.

This dominion man has lost, in a great measure, through sin, but this also is to be restored to him again in that great day for which the whole creation waiteth. (Romans 8:22, 23). The 8th Psalm seems to teach us the same truth from the Old Testament point of view.

How glorious to know that those who have believed on Jesus Christ are heirs of God and joint-heirs with Christ; and that as joint-heirs with Him there is restored to us that dominion He Himself has over the whole of created nature!

It pays to be a Christian, and it also pays to know *what it is* to be a Christian!

O the height, and depth, and length and breadth of that love of God toward us, in Christ, that passeth knowledge!

VII.

THE WORLD CREATED OUT OF NOTHING.

Two questions I would raise, and answer briefly.

First, Did God create the world out of nothing? The answer is that He did.

That answer is found first, in what has been said concerning the design and purpose in creation, and it is found again in the peculiar use of the word "create" in this first chapter of Genesis.

That word does not of itself always and necessarily mean a creation out of nothing, but as it is used here it does mean that, and nothing else.

It is used so discriminatingly here. In verses 1, 21 and 27, at the introduction of material life, at the introduction of animal life, and at the introduction of spiritual life you find it; but in every other case in this chapter where mere transformations are referred to, or where new species of animal life are mentioned, another word is used, and which is translated "made" and not "created."

Now the fact that God uses the word "create" in these particular instances is an evidence that when it comes to a question of the bringing into being of these three spheres of existence, which are the only spheres

of existence which we know, the creation of them was a creation absolutely out of nothing.

WHAT ABOUT EVOLUTION?

But what of evolution? What is evolution? It is the theory, speaking in general terms, that God created matter, giving to it certain inherent and necessary laws, and then left it to itself in order that, by the operation of those laws, without any special interposition of His, the whole universe, including man, should be created.

Man in this way, according to evolution theories, has come up from the lower animals, as they in turn have come from the plant world, and the plant world from protoplasm, or fire mist, or whatever you may please to call it. (See note on page 26).

The answer to evolution has been given in what has been said concerning the design and purpose everywhere seen in the universe. But that is not to say that there may not be a certain kind of evolution within each one of these systems, or spheres of life, of which I have spoken.

For example, matter may evolve itself into various forms of matter, or animal life various forms of animal life, or spiritual life into various forms of spiritual life, but if this is proven—and as yet it is not proven—it is something entirely different from that other kind of evolution which would make man the descendant of an ape, and drive God out of the universe that He has made.

JOHN BURROUGHS AND THE BIRDS.

In closing, let me bring again to your attention what I referred to a moment ago, viz: the man in his natural state has lost the image of God, and that it can never be restored to him except as he comes to God through Jesus Christ.

John Burroughs, the great naturalist, was seated one day on the veranda of his hostess, whose residence overlooked the Hudson River, when she complained to him of the scarcity of bird-life in her locality.

Said Mr. Burroughs, in surprise: "While I have been sitting here I have counted not less than twelve different species of birds."

"What," she replied, "is it possible that I have been here all summer and have seen so few, and you, in the course of half an hour, have seen so many?"

His reply has a lesson in it for the spiritual sphere: "Ah, madam, you must have the bird in your heart before you can have it in your eye!"

The knowledge of God, which is the restoration in man of God's image, is not the knowledge of the head, but of the heart.

Our Lord and Saviour said: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The knowledge of God in that sense is not intellectual but moral.

"Marvel not that I said unto thee, ye must be born again."

NOTE.

The evolution theory has been associated chiefly with the name of Darwin, but modern philosophers, especially among the Germans, believe it has seen its best days. Even in the last decade of the nineteenth century a few timid expressions of doubt and opposition were heard, to quote "The Literary Digest," and these have gradually swollen into a great chorus of voices aiming at the overthrow of the theory altogether.

Prof. Fleischmann in a recent book upon the subject affirms that:

"The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of research, but purely the product of the imagination."

"The Other Side of Evolution," by Rev. Alexander Patterson, an inexpensive book of less than 150 pages, is recommended to those who would like to see something of both sides in a condensed form. A still smaller publication, and of much value, is "The Collapse of Evolution" by Prof. Luther T. Townsend, D. D.

CHAPTER II.

WHEN SIN ENTERED THE WORLD.

Genesis 2 and 3.

Let us open our Bibles at the second chapter of Genesis, and the fourth verse. Our theme is "When Sin Entered the World," and in the working out of it there will be four or five stages of development. We begin with

I.

THE CREATION OF MAN,

verses 4 to 7:

"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. * * * And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The phrase "These are the generations of the heavens and of the earth" refers to that which follows it rather than that which goes before. And the most important thing which follows is the record of the creation of man, where it is written that the Lord God formed him of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul.

We thus perceive, as was intimated a week ago, that man is as to his nature a kind of trinity; he has a body, a soul, and a spirit, and the soul seems to be the meeting-place of the body and the spirit.

The New Testament emphasizes the same truth, where Paul, in his prayer for the young Christians at Thessalonica, expresses the desire that their spirit, and soul and body may be preserved entire and without blame at the coming of the Lord Jesus Christ. (1 Thessalonians 5:23). The early church expected His near return just as we should be expecting it, and it was Paul's wish that they might be on the earth when He came, entire as to their body, soul, and spirit, and thus be caught up to meet Him in the air.

To the same purport, the Epistle to the Hebrews speaks of the Word of God as quick, and powerful, and sharper than any two-edged sword, to the dividing asunder of *soul and spirit*. (4: 12).

THE SOUL AND THE BODY.

There is, therefore, a distinction between the soul and the spirit of man, just as there is between his soul and body. What the distinction is, it is difficult to say, but psychologists speak of the body as the seat of our sense-consciousness, the soul as the seat of our self-consciousness, and the spirit as the seat of our God-consciousness. With our body in other words, we know things that are round about us, with our soul we know ourselves and with our spirit we know God.

It is significant in this connection that God speaks of the regenerated man as one in whom He will

“create a clean heart” and “renew a right spirit,” a spirit that can know Him, and hence hold fellowship with Him, as we have seen, in love, and service, and perfection.

Have *you* been born again, and do *you* thus know God? This is the first of questions. God help you to settle it now, and to settle it right.

II.

Let us now pass to

THE LOCATION OF MAN,

verses 8 to 15:

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.”

There are those who hold that the garden of Eden is simply a fancy and not a fact, and that the incident here recorded is not historical, but a myth or allegory.

It seems to me, in reply, that the Holy Spirit would hardly take the pains He evidently does to describe this locality, if that were true. Nor would He so trifle with the intelligence and credulity of His creatures. To my mind, no further answer is required to prove the historicity of Eden.

Just notice the particularity referred to. He speaks first of Eden, then of a location eastward in Eden, and then of a garden in that location, as though one alluded to the United States, then to the state of Illinois, and finally to the city of Chicago.

Notice the topographical data. Particular attention is directed to a river that went out of Eden to water the garden. And it must have been a great river, since it subsequently became divided into four, indicating the location to have been in the uplands in order to give rise to it.

WHERE WAS EDEN?

Even the names of the rivers flowing from the original are given. The last two are identified by everyone, and it is thought by many that the first two are the Kur and the Araxes, which flow into the Caspian Sea; and if this be so, then they compassed the land we know now as Armenia.

In further corroboration of this, I may say that modern science substantiates it in at least two ways:

first, by affirming that the human race came from a common center ; and second, that that center must have been in the tableland of central Asia.

I should like to repeat here what I said in the previous lecture, that while the Bible does not profess to teach science, or to give a history of the world, or even of the human race, yet modern research has not been able in any way to contradict any scientific or historical fact which the Bible has recorded.

THE MEANING OF THE TREES.

When God refers to "the tree of life," some suppose it means that the tree possessed the gift of physical immortality; that its "leaves were for the healing of the nations," to heal wounds, to counteract sickness, to repair daily waste and keep the springs of activity and enjoyment preserved in abounding fulness.

If this be so, then observe again God's kindness in excluding man, after the fall, from the garden. There was judgment in that act, but mercy too; for since man had come to possess the knowledge of evil, without the power of resisting it, had he still been at liberty to lay hold of and eat of the tree of life, might it not have meant a physical perpetuation in this condition of moral deformity forever?

When God speaks of "the tree of the knowledge of good and evil," it is supposed to be meant that by disobedience in the eating of it, man came to have a value of goodness and a sense of evilness which otherwise he had not, and could not have obtained. The

opening of his eyes to perceive that he was naked, of which we read in a later verse, is an illustration of what is meant by his now coming into this experience.

III.

To pass to

THE MORAL TEST OF MAN,

verses 16 and 17:

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

We inquire, perhaps, why God should have put a moral test upon man at all? The answer is that man is a free agent. Such is man's glory although it is also his peril. If he were a mere machine, God might command his obedience, and do with him what Orville Wright does with his airship, causing it to ascend into the air as he wills, and to go wherever he pleases. But if man is a free moral agent, as God Himself is, then should he obey God at all in a way to glorify Him, it must be by a cheerful, loving act of his own volition.

So, in order to determine that, God gives him this moral test. It was given in love, and it was dignifying to man.

When God says, “The day that thou eatest thereof thou shalt surely die,” or, as the margin puts it, “Dying thou shalt die,” He meant just what He said; and man did die that day in a spiritual sense, for he was

then excluded from the presence of the Lord in being driven from the garden of Eden. Exclusion from the presence of the Lord meant, of course, exclusion from His communion and fellowship. That is always what is meant by spiritual death. It is not annihilation, as some would have us believe, but eternal exclusion from the presence of the Lord, and, of course, communion and fellowship with Him.

But Adam died also in a physical sense, for there, no doubt, the seeds of disease entered his frame, and being no longer in a position to eat of the tree of life, there was no other outcome but that of returning unto the dust from which he came.

IV.

We hasten on to the most important part of the lesson,

THE TEMPTATION OF MAN,

chapter 3, verses 1 to 7:

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the

woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they know that they were naked; and they sewed fig leaves together, and made themselves aprons."

It is thought by some that the serpent originally moved upright like a man, that it was very beautiful to look upon, and perhaps possessed the organs of speech. We do not know that this is so, although to a certain extent naturalists confirm it, saying that the serpent, while one of the latest creations of the animal kingdom, is at the same time a kind of retrogression in that kingdom, as though the work of creation were turned back in its case.

However that may be, we know that more than the serpent is here. We know it not only because of the possession of the organs of speech, and the intellectual acuteness and subtlety we discover, but because of the spiritual nature of the temptation and especially what the New Testament teaches on the subject, identifying the old serpent with the devil and Satan. (See Revelation 12: 9; 20: 2). Satan found it most to his advantage to use this particular beast for his hellish purpose in the seduction of our first parents.

THE FIRST INTERROGATION POINT.

In that connection, notice how Satan employs the interrogation point for the first time in sacred litera-

ture. Have you ever observed particularly the formation of this punctuation mark? How it resembles a serpent, erect, neck arched, mouth open, fangs protruding as if ready to inject its poison into one! And that is precisely what Satan now does in a moral and spiritual sense, saying to the woman:

“Yea, hath God said, Ye shall not eat of every tree in the garden?”

The inference from his words being that God hath not said anything, and if He hath, what difference doth it make?

I would have you observe that the devil has been using the interrogation point ever since in the same way and for the same purpose. The question he is continually raising before the minds and hearts of men and women is the same old question, “Is the Bible the Word of God?” and “Is there any obligation resting upon human beings to obey it?”

You will observe further, that the poison had already entered Eve’s soul, as indicated in her reply, since she says:

“We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, *neither shall ye touch it*, lest ye die.”

That was a lie. God had not forbidden them to touch the tree, but simply to eat of it. But from that time on mankind, in a similar fashion, has ever been charging God with unkindness, and claiming that His commandments are more grievous and His burdens

heavier to be borne than they really are. On almost every corner you meet men and women putting up this argument for their disobedience and unbelief.

You will observe, too, the deep and acute reason which Satan presents for disobeying God, adding:

“Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God (R. V.), knowing good and evil.”

Aye, there is the rub! It was by pride that Satan himself fell, for he snatched at the very Godhead itself. And now he seeks by the same kind of pride and ambition to bring man down to his own level, and in so far succeeds.

WHAT IS THE ROOT-SIN?

Pride is the root-sin of the human heart, and its essence consists in the desire to be as God; not indeed to be as He is in personal holiness, but in carnal knowledge, in self-importance, in freedom from restraint, and in the power to command worship.

To quote another, this is the trump card in the hand of the arch-fiend. “Sensuality might be thought to be a stronger temptation of man; but, in the long run, intellectual pride and vaulting ambition, are as much stronger as mind is superior to body.

“An eagle’s wings may be tied to the ground, and become bedraggled with the mud and soot of its surroundings, just as sensuality may ensnare a man and smut him; yet the captive bird has ever an eye for

the sun, and is impatient to mount and soar away into the heavens.

“That even sinless minds, as Adam and Eve, may be fascinated by the dazzle of self-deification is proof of its extraordinary witchery.”

We have an illustration on a national scale of man's desire to be as God in the history of the French revolution, where only one hundred years ago, “a people in the front rank of learning and culture, with profane excitement, enthroned human reason as their god, and deified even a harlot!” And we have illustrations of it continually in individual cases, in what we know of anarchism for example.

But to come still closer home, what shall we say of the false religious teachings of the day which are so general, and which give encouragement to the same sin by elevating man in his own estimation, and exalting humanity to an equality with God?

As one of the moderns expresses it in verse:

“Men have professed their love of God, of king,
Of church, of state, of friends, of family.
A loftier strain than all of these I sing:
I love Humanity.

“Divide not and exclude not. Build no wall.
No special tie shall bind me from the Whole.
Love's garment has no rent. It clothes the All.
I love the Cosmic Soul.”

Finally, when the Antichrist shall at last arise, that secular despot who shall be at the head of the nations of Christendom, the culminating act of his iniquity

will be the avowed dethronement of God. He himself shall be found sitting in the temple of God, giving out that he is God. (2 Thessalonians 2.) In that day, thank God, the true Church, as distinct from Christendom, will have been translated to meet the Lord in the air, but Christendom itself will be bowing down to the Antichrist recognizing in him a kind of incarnation and hence a *deification* of humanity. Satan's lie will for a time be in the ascendant.

THE FORMULA OF THE PIT.

Notice, in the next place, what may be described as the natural history of sin:

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

Here are three steps in sin's development: When she saw (1) that the tree was good for food; (2) that it was pleasant to the eyes; and (3) to be desired to make one wise. You recall that formula of iniquity which John gives in his first Epistle (chapter 2), speaking of it as “the lust of the flesh, the lust of the eyes, and the pride of life.”

Behold Satan acting in accordance with it here. The tree was good for food—the lust of the flesh; pleasant to the eyes—the lust of the eyes; to be desired to make one wise—the pride of life.

Observe how he acted upon the same plan in the temptation of the second Adam in the wilderness. "If thou be the Son of God, command that these stones be made bread"—the lust of the flesh. Then he "taketh him up into a high mountain and sheweth him all the kingdoms of the world, and the glory of them, and saith, All these things will I give thee, if thou wilt fall down and worship me"—the lust of the eyes. Then he carrieth him to the temple, and placeth him upon a pinnacle of it, and saith unto him, "Cast thyself down, for it is written, He shall give his angels charge concerning thee, and they shall hold thee up in their hands, lest at any time thou dash thy foot against a stone"—the pride of life, as evidenced in the doing of a great miracle.

Satan still works upon the same plan. There are some he can ensnare by the lust of the flesh, taking them through the lower and baser appetites of the body. There are others he can ensnare by the lust of the eyes, setting before them the glamour, "the vain pomp and glory of the world." There are still others, however, he can only take by the snare of intellectual pride, entrapping them through the puffing up of their fleshly minds, and the assertion of their own philosophy against the revelation of God and the cross of Jesus Christ.

We want to be on our guard against him at each point, for by one or another is it in his power, through sin, to bring us all into captivity to his will, except as we place our trust in Jesus Christ.

V.

Let us now pass, in closing, to the last stage of the development of our theme, namely,

THE TRIAL, PENALTY, AND REDEMPTION OF MAN.

It runs from verses 8 to 21, but I will ask you to read only verses 14, 15, and 21:

“And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

.

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”

First, God gives a trial to the man and to the woman, and then to the serpent. The penalty in each case follows the trial, but it is that upon the serpent which especially interests us because in connection with it, God gives us the earliest promise of redemption through His Son.

When He says: “Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go,” we have another intimation of what was alluded to previously, that the serpent may originally have moved erect, like a man.

And when He says: “Dust shalt thou eat all the days of thy life,” we may emphasize the last phrase,

for it is remarkable that even in the millennial age, when the curse will be removed from all the rest of the animal creation, as from man, it will still rest upon the serpent. In corroboration of this, note the words of Isaiah, referring to that day, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: *and dust shall be the serpent's meat.*" (Isaiah 65:25).

THE FIRST PROMISE OF REDEMPTION.

When, however, we reach the fifteenth verse, it is not the serpent that God is dealing with, but Satan, who is back of the serpent.

"The seed of the serpent" may easily be identified as the generations of evil men in all the days, even as Jesus says in the parable of the wheat and the tares, "The tares are the children of the wicked one."

And so, in like manner, it might be supposed that "the seed of the woman" represents the generations of the righteous, a thought not to be excluded in view of such a teaching as that of the 22d Psalm, "a seed shall serve him;" but the strict application of the phrase is to the person of Jesus Christ Himself.

In the first place, the emphasis on "woman" in the verse suggests the virgin birth of Jesus, but whether or no, the whole story of the Bible, and hence the whole story of redemption gathers round this "seed."

It is referred to again in connection with the call of Abraham and the founding of the nation of Israel

as we see in Genesis 12: 3 and elsewhere. Isaac, the son of Sarah, was the immediate realization of this promise, and yet he was only the type of the true Isaac who was to come. This is shown by Paul's words to the Galatians where he says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

It was this same seed that Nathan had in view when revealing the divine promise to David that his son should sit upon his throne and his kingdom be established forever; and indeed "to him bear all the prophets witness."

SHALL SATAN EVER DIE?

But God goes on to say: "It shall bruise thine head, and thou shalt bruise his heel." The bruising of Satan's head began when Christ overcome him in the wilderness; another stage was reached in His resurrection, when he spoiled principalities and powers, making a show of them openly, triumphing over them in the cross. (Colossians 2: 15). Another will come when at His second coming Satan shall be bound in the bottomless pit for a thousand years. (Revelation 20: 1); but the final stage only will be accomplished when, after the millennial age he shall be "cast into the lake of fire and brimstone, and be tormented day and night forever and ever." (Revelation 20: 10).

We thus see that as the bruising of the head of the serpent means its destruction, so the bruising of the

head of Satan means that Jesus Christ shall utterly destroy him. Nevertheless, such destruction is not annihilation, if, according to the scriptures quoted, he is to be tormented forever and ever, but Christ destroys him in the sense in which it is written in the Hebrews (2: 14 and 15).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.”

The moment a man accepts Christ, the seed of the woman, as his personal Redeemer and Saviour, he comes out from under the power of the devil, knowing that there is therefore now no condemnation upon him, because he is *in* Christ Jesus. (Romans 8: 1).

Nevertheless, God says of Satan: “Thou shalt bruise his heel.” We know the kind of bruising Satan did. From the very infancy of Jesus until the day when upon the cross He exclaimed: “It is finished,” Satan bruised Him. “He was despised and rejected of men; a man of sorrows and acquainted with grief.” “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” (Isaiah 53).

Praise be to God for the first promise of redemption, and for the first revelation of the Redeemer! Have we yet laid hold of Him by faith?

THE SYMBOL OF THE COATS OF SKINS.

But God does more than this. He not only gives us a promise of redemption, but a symbol of it as well, for we find in the twenty-first verse that, "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."

When their eyes were opened to behold their nakedness, they sought to cover their shame in God's sight by the aprons of fig leaves.

What is meant by nakedness in this case? May it have been that when God first breathed into man's nostrils the breath of life, with such inbreathing of His Spirit, as with the light in a porcelain globe, there shone round the man the glory of a lustrous halo? Was he covered with light as with a garment? And is it possible that when he lost his inner glory through sin he lost this outer glory also?

At all events, we see him trying to make up for his loss by a substitute so inadequate. And behold here an illustration of man everywhere when awakened to perceive what sin is, and brought under conviction for it. See how he tries to hide his moral nakedness in the sight of God by the covering of his own good works, his morality, his self-righteousness, his church-membership, his prayers, his repentance, his tears.

THE FOUNDATION OF THE GOSPEL.

What are any and all of these things, except the apron of fig leaves? God only can cover a

man's spiritual shame. And how did He do it in this case, and what means did He use? To obtain that covering must not the slaying of an innocent victim have been necessary?

Thus at the very beginning of man's sin God lays down the truth that "without shedding of blood there is no remission" (Hebrews 9: 22), and points us to the Lamb of God Whom Peter has in mind when he says: "We were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." (1 Peter 1: 18, 19).

Because of the shedding of the blood, God is now able to cover Adam and Eve, that the shame of their nakedness should not appear, and so He covers you and me in Christ Jesus, as we receive Him as our Saviour. He gives unto us "the garments of salvation" and covers us "with the robe of righteousness." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5: 21).

Behold, the mercy and condescension of God, His grace and love, at the very beginning of man's need, since he supplies that need according to his riches in glory by Christ Jesus!

THE TRIAL OF ROJESTVENSKY.

You recall what occurred in that great sea battle off the coast of Japan, in the Russo-Japanese war. The commander of the Russian fleet was Admiral Ro-

jestvensky. When he and his captains returned home they were court-martialed for their humiliating defeat.

But do you remember this further fact? As each captain presented himself in court he was accompanied by counsel, who presented a defense and made a plea for exoneration and freedom, but in every case he was found guilty, and sentenced to death.

When, however, the admiral himself appeared he was unattended, and standing before his judges he simply said: "Sirs, Russia's fleet has been humiliated, the people have confidence in you, I await my punishment."

There was no plea, no excuse, no extenuation. And yet the admiral alone was exonerated and granted liberty.

It is written in the Scriptures that "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. (Proverbs 28:13).

I plead with you who are out of Christ, that on the basis of this promise of a Redeemer, and this fact of redemption which God has set before us, you come to Him through Jesus Christ. Confess your sin, and forsake it and receive Him, of Whom it is written, that "As many as received him, to them gave he power to become the sons of God."

CHAPTER III.

WHEN THE FIRST CITY WAS BUILT.

Genesis 4 and 5.

SOMETIME ago in an eloquent and interesting address on the Bible, the speaker said: "Young man, cling to your Bible; our civilization is built upon it, and it has a sure foundation;" which remark reminds me of General U. S. Grant who, speaking of his experience at West Point, said that he graduated very near the head of his class, *if it were turned around.*

The remark, in other words, would be a great truth, if it were only true; but as a matter of fact it is not true. Our civilization is not based upon the Bible and hence has not a sure foundation, but a very shaky one.

John Lothrop Motley, referring to the breakdown of the House of Hapsburg, says that there are no real catastrophes in history. "Sap-sap-sap,-gnaw-gnaw-gnaw,-nibble-nibble-nibble, a million mildews, and rats and mice, do their work for ages, and at last a huge fabric goes down in a smash, and the foolish chroniclers of the day wonder why it tumbles. The wonder was that the hollow thing stood so long."

Some day this civilization of ours will go down in a mighty smash. "The stone cut out from the mountain without hands" will strike the image upon its

feet, and the whole of it will disappear like chaff upon the summer threshing floor.

WHEN AUSTRIA DISAPPEARED.

Motley did not mean that Austria had disappeared, but only the traditional German Empire or confederation with a Hapsburg word to it, the Austria prestige, the great imperial, military, dictatorial power. And so the nations will not altogether disappear nor the people that compose them in the day of which I speak, but everything in or among them that represents our present governments and forms of authority.

In a word, our civilization shall give place at length to the kingdom which the God of heaven shall set up and which shall never be destroyed. It will be a catastrophe when it comes, and yet, as in the case of the House of Hapsburg, it will only be the culmination of the sins of all the former centuries which have gone before, and very particularly those of that century itself.

The elements that will bring this to pass are already working within the bounds of Christendom under the name of that civilization of which we boast, and it is the province of this lecture to point out some of them.

The particular theme is, "When the First City was Built." We shall divide it into three parts, and consider:

1. The Sacrifice of Abel.
2. The Posterity of Cain.
3. The Translation of Enoch.

All of which bear the closest relation to one another.

I.

Let us read the story of Abel, chapter 4, verses 1 to 8:

“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.”

When, in the first verse, it is written that Eve bare Cain and said: “I have gotten a man” or “I have gotten *the* man from the Lord,” there are those who believe she was referring to the Deliverer spoken of in the preceding chapter, the seed of the woman who should bruise the serpent’s head. But if she believed Cain were he, she was soon undeceived, as we may gather from the name of her second son, Abel, which means “that which passeth away as a breath.”

In process of time these two sons came to present their offerings unto the Lord, when Cain brought of

the fruit of the ground, and Abel of the firstlings of his flock, and the fat thereof; and the Lord had respect unto Abel and his offering, but unto Cain and his offering He had not respect.

Just how He showed His respect to the one and His disrespect to the other is not stated, but perhaps, as on later occasions, fire may have come out from before the Lord and consumed the one in token of its acceptance, leaving the other untouched.

WHAT MADE THE DIFFERENCE?

But a far more important question is, *Why* was Abel's offering accepted and Cain's rejected? The importance of this question cannot be overemphasized, because it has the most vital bearing upon the race in all the generations since.

In answer, we cannot suppose that Abel's sacrifice had a higher market value than that of Cain, for it is almost inconceivable that market values should have been considered then. Moreover, it is written in the New Testament that "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Corinthians 8:12).

Neither can we suppose that Abel's offering was accepted because he was a better man than Cain, for God is no respecter of persons when it is a question of two men who are alike sinners. This was true of Abel and Cain, who were both sons of sinful parents, both born outside of Eden, and hence both children of wrath, even as others. Abel's character was no better in-

trinsically than Cain's, and the ground of his acceptance could not have been found in himself.

Indeed, we only discover the answer to this question in the New Testament, where we read in the eleventh chapter of Hebrews, that "By *faith* Abel offered unto God a more excellent sacrifice than Cain."

By faith in what, or in whom? Manifestly faith in some preceding promise of God, or some preceding revelation wherein He showed how a guilty sinner might approach a holy God.

And if we are asked what that promise was, we find it in the third chapter, in the reference to that Deliverer, the seed of the woman who should bruise the serpent's head. And if we ask what the revelation was, we find it in connection with the coats of skins which God made for Adam and Eve, and where doubtless, He laid down the principle that it was possible for guilty man to put the life of another between himself and God; and where He showed him that he could not approach God except through the shedding of blood.

Abel believed God's promise, and came to God in God's appointed way; he surrendered his will to the divine will, and hence was accepted.

THE FIRST RATIONALIST.

Cain, on the other hand, was the first rationalist in sacred history. He was a moral man as well as Abel, and a religious man, or he would not have presented an offering to God at all. But, nevertheless, he

was a self-willed man, who chose to follow the light of reason rather than revelation.

He presented to the Lord of the fruit of the ground, a thank-offering for the abundant harvest but nothing more. Such an offering was good as far as it went, but it is to be remembered, that no man's offering can be accepted *until the man himself is accepted*. God help us to apprehend that clearly! And the only ground upon which any sinner can be accepted is that of the finished work of Jesus Christ, revealed in prophecy and symbol in the garden of Eden.

In the light of that circumstance and explanation, observe the gracious condescension of God in expostulating with Cain, and saying, "Why is thy countenance fallen? if thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door."

That last phrase is worthy of consideration. It seems to suggest that sin, like a beast of prey, is couchant at Cain's door ready to spring upon him and devour him if he be not on his guard.

But there is another way of looking at it. The Hebrew word for "sin" is the same as that for "sin-offering," and it might read thus: "If thou doest not well, the sin-offering lieth at the door;" in other words, "Thou hast the same opportunity to approach me as Abel had; the lamb is nigh thee; put thy hand upon its head as thy substitute; present the atoning sacrifice as he did; yield up that life in the place of

thine, as I have revealed to thee, and thou shalt be accepted as thy brother was."

RELIGION NOT ENOUGH.

God in the same way is expostulating with men and women here. You may be moral and righteous as the world regards you; you may be religious as Cain was; perhaps you are members of some church, and yet, for all that, you have never come to God in God's way; you have never presented the Lamb "that taketh away the sin of the world."

God is pleading with you and saying what He said to Cain: "If thou doest not well, the sin-offering lieth at the door." Take the Lord Jesus Christ now. Let those familiar words of Charlotte Elliott come up into thy heart, that God may hear them:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

Will you stand with believing Abel or with unbelieving Cain?

II.

But let us pass to the second division of our subject,

THE POSTERITY OF CAIN,

which bears the closest relation to the sacrifice of Abel.
Verses 16 to 24:

"And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east

of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael began Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

When it is said that "Cain went out from the presence of the Lord," what does it mean? Scarcely that he went out from the garden of Eden, for his parents had already been excluded thence before his birth.

But we recall that when God drove out the man from the garden, He placed "at the east of the garden cherubim and a flaming sword," "to keep the way of the tree of life." Some would translate "a flaming sword" by "shekinah," which gives the thought of that visible cloud of glory which, later on, always symbolizes the divine presence; and it may be that after our first parents were driven out of the garden, God

manifested Himself to them thus in the shekinah, where they worshipped and communed with Him.

IN THE LAND OF NOD.

If such be true, then that is what is meant when we read that "Cain went out from the presence of the LORD"—He went out from the shekinah glory. Now he has become a wanderer,—for that is the meaning of the word "Nod"—the land of wandering.

What a type of the sinner, always and everywhere! He is a wanderer in the land of wandering. You will recall in the Second Epistle to the Thessalonians, that "when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance against them that know not God and that obey not the gospel of our Lord Jesus Christ," "they shall be punished with everlasting destruction from the presence of the Lord and *from the glory of His power.*" Suffer the repetition of the thought that throughout eternity the conscious retribution of the wicked is not annihilation, but separation from the presence of the Lord, from communion and fellowship with Him, and those who know and love Him.

When, in the next verse of our lesson we read that "Cain knew his wife, and she conceived and bare Enoch, and he builded a city and called it after the name of his son," there are two or three things that call for explanation.

Where did Cain get his wife? How many ask that question! Some people refuse to believe anything in

the Bible unless you can answer that to their satisfaction. And yet it is a simple answer. Remember that a long period of time must have elapsed between the birth of Cain and the death of Abel, and that many sons and daughters may have been born to Adam and Eve of whom there is no record here.

WHOM DID CAIN MARRY?

The Bible is not a history of the world, nor of the human race, but simply the history of the redemption of the race. That is the single thread running all through the Bible, and God only takes a stitch with it here and there in the fabric of the world's history just to keep it before us. He alludes only to certain men and women, and to certain events in the history of the world which are necessary to illustrate and set before us what He is doing with reference to the redemption of the race. Hence Cain and Abel are mentioned, but the other sons and daughters of Adam and Eve are not named.

Cain, of course, married one of his own sisters, which was not a sin in itself. On the contrary, the human race could not otherwise have been propagated; but by and by, God, in express commandment, declared such unions to be sinful, and woe be to them now who enter into them. (Leviticus 18:9).

When it is said that the name of Cain's son was Enoch, let us not confound him with another person of the name whom we shall consider later on; and

when it is said that he "builded a city," let us not conceive of a city like Chicago, with its streets and market-places and its great and magnificent architecture. Perhaps the city at first was only a stockade, a protected place for the habitation of his family; and yet, considering the centuries he may have lived, the city before his decease may have grown to a prodigious size.

That in which we are particularly interested, however, is the story of Lamech, because the Holy Spirit is interested in it, and sets it before us in detail. He does so that we may discover the nature and extent of the civilization of that early time and the end to which it came.

FEMININE CHARMS.

In Lamech's story the first thing we learn is that he took unto himself two wives, in other words, he was the first polygamist in sacred history. We learn next that the name of one of these wives was "Adah" and the other "Zillah." It is significant that the Holy Spirit pauses to give the names of these women. With the exception of Eve, no other names of women are given, if I remember correctly, for two thousand years, until we reach the period of Abraham and Sarah.

Why does the Holy Spirit give us these names? Can it be because of their meaning? Adah means "ornament;" Zillah, "shade;" and Naamah, "lovely," as though the physical beauty and sensual attractions of women were coming to be prominent as not before.

In the next verse our attention is called to the development of wealth and commerce. Jabal was the first nomad of whom we read, "the father of such as dwell in tents and have cattle," a man of possessions, and trade and commerce. His brother's name was "Jubal," and he was the founder of what we call the arts, and the introducer of the means for pleasure and amusement, the dance and the song, in the civilization of that day, "the father of all such as handle the harp and the organ," or the harp and the pipe. Another brother's name was Tubal-cain, the "instructor of every artificer in brass and iron," or the founder of what we call the mechanical sciences,—"the forger of every cutting instrument of brass and iron," the Revised Version reads.

WHAT CIVILIZATION IS.

We thus see the elements of civilization set before us, wealth, commerce, the arts, the sciences, the pleasures and the amusements of society, the comforts and the conveniences of life. In other words, the Holy Spirit emphasizes that the posterity of Cain did everything they could to make themselves as happy and content as possible in the life of sin, without seeking to be delivered from it.

And this conviction is forced upon us with greater power still when we read in the following verse that Lamech has practically thrown off the authority and worship of God altogether, and become a kind of anarchist and atheist, saying to his wives,

"Hear my voice, ye wives of Lamech,
Hearken unto my speech;
For I have slain a man for wounding me,
And a young man for bruising me."

Singularly enough, this speech is in the poetic form, and may have become a classic as it was handed down by tradition to later generations. The lawlessness of the man is seen in that he is taking the law into his own hands, just as men and women are doing today in our advanced civilization, taking away life when they desire to, and being defended in the act by lawyers, and exonerated from the crime by juries.

Lamech is not only an anarchist, however, but an atheist, a worshipper of the god of forces, for in the next verse he exclaims: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." God had set a mark upon Cain, and said that should he be slain vengeance would be taken upon the perpetrator of the deed sevenfold, but Lamech boastingly declares: "See how much greater I am than God! What is His power compared to my sword? Would He avenge Cain sevenfold? I have power in myself to be avenged seventy times sevenfold."

This is one side of civilization—the wealth, the commerce, the arts, the sciences, the pleasures, the amusements, the comforts, the conveniences; and on the other side sin, polygamy, sensuality, anarchy and atheism! Is it not the same today? And is such a civilization based on the Bible, and has it a sure foundation?

This is the end of Lamech, and the posterity of Cain so far as the Bible record goes. It began in one murderer, and it ended in another.

III.

But now God shows us another picture in connection with the

TRANSLATION OF ENOCH

and the posterity of Seth, verses 25 and 26:

“And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the the name of the LORD.”

The Holy Spirit here shows us the difference between the Sethites and Cainites in three ways:

1. Their mode of living.
2. Their spirit of worship.
3. The character of their posterity.

(1) *As to their mode of living*, there is no mention of the building of cities, and nothing is said about wealth and commerce; nor the arts and sciences; nor pleasures and amusements; nor the comforts and conveniences of life. And correspondingly, nothing is said about polygamy or sensuality, or anarchy, or atheism.

I do not affirm that the Sethites did not live in cities; nor that they had no wealth, nor that they did

not engage in commerce. Neither do I affirm that they knew nothing about the arts and sciences, and had no pleasures and amusements, or comforts and conveniences.

Most particularly do I not say that they were not sinners, or knew nothing about the iniquities referred to in the line of Cain. I am only trying to remember that the omissions of the Holy Spirit in the Bible are sometimes as significant as the things recorded. When He has omitted all reference to these things in the line of Seth, and laid emphasis upon them in the line of Cain, it seems to me that He would have us do the same, and to understand that the Sethites were differentiated in these ways from the Cainites. In other words, the former were a meek, humble, separated people, and while using the world they were not abusing it.

SIGNIFICANCE OF THE NAMES OF DEITY.

(2) *As to their spirit of worship*, it is written that "then men began to call upon the name of the LORD." The word "LORD" is printed in the text in capital letters, and wherever it is so found in the Old Testament, it indicates that the original word is "Jehovah." This is the name of the Deity that brings Him near to His people, while "God" is the name which conceives of Him rather as far off. In other words, when we speak of "God" we think of the Creator, but when by contrast we speak of "Jehovah" we think of the Redeemer.

Thus when the men of Seth began to call upon the Name of Jehovah, evidently, like Abel, they were looking towards the Deliverer promised in the third of Genesis, "the seed of the woman" who should bruise the serpent's head. They were basing their confidence for salvation and fellowship with God upon the vicarious atonement set before them symbolically in the coats of skins.

(3) *As to their posterity*, we might discover many things were we to consider all the verses of the following chapter, but for the sake of brevity let us focus our attention, as the Holy Spirit does, upon a single individual. That individual is Enoch, the seventh from Adam in line of Seth, as Lamech was the seventh in the line of Cain.

Is it not remarkable that these two men should be brought before us in this sharp contrast? Lamech representing the civilization of the world, its accomplishments and results, and Enoch representing the life of faith in the same way. Let us read the record of Enoch in verses 21 to 24 of chapter 5:

"And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him."

"And Enoch walked with God." "Can two walk together except they be agreed?" See what this

means as to communion and fellowship with God. A little girl once said: "Enoch walked with God, and one day he walked so far that he forgot ever to come back again."

"He was not, for God took him." We learn from the eleventh chapter of Hebrews this means that he was translated, having never seen death. What a reward for faith, and holiness, and separation! And it is a reward by no means limited to Enoch. It is written in the New Testament, that, "It is appointed unto men once to die, and after this the judgment," and as I have reminded you before, this has sometimes been rendered as though it were, "It is appointed unto *all* men once to die, and after this the judgment."

But such is not the case. There is one generation of men living on this earth in the flesh who shall never see death, namely, those who, believing on the Lord Jesus Christ and looking for His coming, shall be alive and remaining here on the earth when He comes, who shall be caught up in the clouds to meet Him in the air, and so to be forever with Him. (1 Thessalonians 4: 13-18). What God did in the case of one man, He is able to do in the case of many. And for all we know, my brethren, it may be God's pleasure at any time to send His chariots to carry us who are waiting for Him to meet Him in the air.

Again let us ask ourselves the question as to which of these two classes we belong? Are we in the line of Cain or Seth?

WHAT WILL HAPPEN WHEN THE CHURCH IS
CAUGHT UP?

Remember that when Enoch was translated he left the wicked world behind him as it was. It continued in its polygamy and sensuality, in the accumulation of its wealth, the extension of its commerce, the enjoyment of its art and science, its pleasures and amusements, its comforts and conveniences; and also in its iniquity and wickedness until at last God was obliged, consistently with His righteousness and truth, to sweep them all away with the exception of eight souls.

When the Church shall be translated to meet the Lord in the air, it will leave the wicked world behind it. Christendom will be on the earth when the Church is translated, for there is a distinction between Christendom and the true Church of Christ, which is His body. Our civilization will be progressing then just as it is now. There will be still the accumulation of wealth, the extension of commerce, the enjoyment of art and science, the pleasures and amusements, and the comforts and conveniences of the time. And side by side with all these things will be the polygamy, (and worse than that, for men have now found through the divorce court an easier and cheaper way to gratify their lust), and anarchy, and atheism, and all the rest, until God shall give the nations to His Son for His inheritance. Who shall "break them with a rod of iron," and "dash them in pieces like a potter's vessel."

That is what our civilization is coming to, and the kind of foundation upon which it rests. In the face of such a fact, where do we stand?

WHERE CHRISTIANS STAND.

If we are men and women of God, if we are in the line of Seth rather than Cain, then three things are true of us, according to this record.

In the first place, like the Sethites as represented by Enoch, we are witnessing and waiting for the coming of our Lord from heaven (Jude 14). And secondly, we are witnessing and waiting for Him because we are separated from the world unto God, using it as not abusing it; having come to apprehend, that if we "love the world, the love of the Father is not in us, and the world passeth away, and the lust thereof." (1 John 2: 15-17).

But thirdly, if we are separated from the world in this sense, then it means that we have believed on the Lord Jesus Christ as our Saviour, and have confessed Him with our mouth before men as our Lord.

Have we done this? It is an easy thing and a simple thing to do, and it may be done now. You may take your place with the people of God tonight as you sit in this edifice, and be counted with them forever.

"THE SHOT HEARD ROUND THE WORLD."

Every American, and many who are not Americans, know the story of Concord bridge and the patriotic memories that gather round April 19, 1775:

“By the rude bridge that arched the flood,
Their flag to April breeze unfurled,
Here once the embattled farmers stood
And fired the shot heard round the world.”

There was a moment when those farmers were British subjects, owning their allegiance to King George; but there was another moment when they had turned their backs upon that allegiance, and had become American citizens.

That was the moment when, in obedience to the command of John Buttrick, they fired “the shot heard round the world” upon the redcoats at the other end.

In a moment, by hearing and heeding the divine command thou canst be “turned from darkness to light, and from the power of Satan unto God.” In the moment thou dost believe on the Lord Jesus Christ thou canst be translated from the powers of darkness into the kingdom of the Son of God’s love.

Will you change your allegiance today? God help you to do it, for His name’s sake!

CHAPTER IV.

WHEN THE FLOOD CAME AND SWEPT THEM ALL AWAY.

Genesis 6.

In referring to that coming event of which all the prophets speak, Jesus said:

“But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matthew 24: 37 and 38).

I.

It behooves us, therefore, to consider the days of Noah and see what were their leading features, and compare them with those of our own days, if we would be wise in discerning the signs of the times.

Happily we have not far to go, nor much space to cover, for God has condensed the history of the days of Noah into about three chapters of Genesis, viz.: four to six, and especially six.

To be sure, there is not an abundance of detail here, but when we recall that God is giving a historic outline, not of a few decades or even centuries, but mil-

lenniums of years, we must be persuaded that the features of the period He dwells upon are dominant, and that they are those He would have us carefully consider for that reason. Just what these features are we will see as we read in chapter 6, verses 1 to 8:

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.”

SIN IN THE CITIES.

1. The first feature to which our attention is here called is *the increase of population*. “It came to pass when men began to multiply on the face of the earth.”

Attention was called to this in the last lecture, where we saw men building cities, amassing wealth, extending commerce, multiplying the arts and sciences, and enjoying the pleasures and amusements and the comforts and conveniences of life.

Wherever men come together in large numbers there sin is not only diffused, but also intensified. There is sin in the country, but there is more in the city. As men thus get closer together they are better able to support one another in iniquity, and they grow more daring and defiant against God and His laws. As a matter of fact, all our great cities today are hot-beds of rationalism, infidelity and anarchy.

2. Another feature is *the marked prominence of the female sex*, since we read that "When men began to multiply on the face of the earth, daughters were born unto them."

It is not remarkable, of course, that daughters should be born, but the divine historian says nothing about sons in the same connection, which is significant, especially in the light of what was brought before us in our previous lecture. There the Holy Spirit went out of His way apparently, to mention the names of three particular women. Significant because the names of no other women are given for a period of thousands of years, and especially so considering the meaning of the names, which indicated that the physical beauty and sensual attractions of the sex were now exercising an influence in the world which theretofore had not been known.

FALLEN ANGELS.

3. The third feature is the *irruption of fallen angels into the world of men*, for we read (verse 3), "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

As I have stated on other occasions, that phrase "the sons of God" wherever in the Old Testament, refers not to men, but to angels; whether good or evil angels the context must determine. In this case it determines that they were evil angels. They had already fallen from their first estate of holiness and subjection to God, following in the lead of Satan, and now they are seen entering upon a deeper apostasy still, thrusting themselves through their own habitation into this earth.

Nor are they content with influencing humankind for evil at a distance, but coming as closely as possible to men, and consorting with human flesh in what we define as the marriage relation. A great mystery is here, but were there time the declaration could be strongly buttressed by other passages in the Bible, and other historic facts. (See note on page 86). It was for this reason, and because of this crowning iniquity on the part of man, that Jehovah said: "My spirit shall not always strive with man, for that he also is flesh."

The text goes on to say that "There were giants in the earth in those days." The Hebrew word for

“giants” is “nephilim,” which means, “the fallen ones.” The fallen angels were in the earth in those days. “And also after that” the verse says. This irruption of fallen angels into the world of men was not limited to the antediluvian period, in other words, but was known also at a later time.

THE LOVES OF THE GODS.

That later time, by the way, is suggested to us in the story of the Canaanites, who were exterminated from their land among other reasons because of this very sin.

In evidence of this you may recall that when Moses sent the spies into Canaan to reconnoitre it, the unbelieving ones returned, saying: “The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants”—that is, the nephilim, the fallen ones, a declaration they subsequently qualify by saying, “The sons of Anak, which come of the giants”—i. e. the offspring of the fallen ones—“and we were in our own sight as grasshoppers, and so we were in their sight.” (Numbers 13:33).

To return to Genesis 6 again, we read that “After that”—that is, after the antediluvian period—“when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”

In this sentence we have an intimation of the source or origin whence the classic writers of antiquity obtained their notions concerning the loves of the gods and the demi-gods. Has that feature of mythology ever struck you as peculiar? Where did ancient literature obtain an idea like that? Was there not back of it an awful fact? A fact of which those authors may have been cognizant in their own time, or which had been handed down to them by tradition? Is it not difficult otherwise to explain the legends of families half human and half divine?

4. A fourth feature was *a general diffusion of infidelity and atheism*, for it is written again that, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

This also was set before us in the last lecture. Lamech, the seventh from Adam in the line of Cain, and a kind of embodiment of his period, was a polygamist, a murderer, and a worshipper of the god of forces. But it would appear also that after the translation of Enoch, who came in the line of Seth, even the Sethites themselves fell into the same wickedness. Perhaps through intermarrying with the Cainites, or some other cause, they had been seduced by the intellectual pursuits, the gay society, and the easy life of the wicked until (swallowed up in the same vortex) they disappeared as a separate people.

And so it came about that as God looked down upon the face of the earth there was only one man that

could be described by him as a preacher of righteousness, and who, with his family, He saved.

5. Finally, the days of Noah were marked by an *excess of riot*, for we read in the twelfth verse, omitted previously, that "The earth also was corrupt before God, and the earth was filled with violence."

ANTEDILUVIAN CIVILIZATION.

And now in noting these things, remember that side by side with them, the communication with evil spirits, the spread of infidelity and atheism, and the excess of violence and riot, that the civilization of the period was going on, advancing and progressing on every side. And little do we apprehend what that civilization may have been.

We boast of our civilization today, but ours may not be comparable with that of the antediluvian period. The men of those days were not limited in their acquirements to a period of three-score years and ten, or even four-score years, but lived to be hundreds of years old, some of them nearly a millennium; and hence had an amassing of knowledge, experience and skill to enrich their civilization, of which we can have little appreciation.

As an illustration of this, Dr. George H. Pember, an English writer, speaks of the building of the ark, which was the work of a Sethite, and equalled in size the *Great Eastern*, the ship which but a few years ago afforded such marvel to ourselves, and which has only just now been surpassed. He thinks also that many of

the mighty labors accomplished by the earlier descendants of Noah may have sprung from reminiscences of pristine grandeur, and fragments of lore, handed down by forefathers who had passed a portion of their existence in the previous age of glory and depravity.

Among these labors he names the daring conception of a literally cloud-capped tower; the stupendous and splendidly decorated edifices of Babylon and Nineveh; and the wondrous structure of the first pyramid, involving as it did, an accurate knowledge of astronomical truth at least on a level with vaunted advances of modern science. All these great efforts it is to be remembered, were in progress during the lifetime of Shem, and probably that of his brothers also.

And so they continued amassing wealth, and extending commerce, and multiplying the arts and sciences, and enjoying the pleasures and amusements, and the comforts and conveniences of a life in sin, or, as Jesus said: "They were eating and drinking, marrying and giving in marriage, and knew not, until the flood came and took them all away."

II.

Keeping these lines of comparison before us, let us now inquire whether there is anything in our time that parallels them in any degree.

COMPASSING OUR OWN TIME.

1. *What about the increase of population in our day?* James J. Hill says that within forty years the United

States will be called upon to feed a population of 200,000,000 people, and I suppose there is no man of like experience and observation who will question the fulfilment of that prediction. We ourselves see how all our cities are growing. What a marvel Chicago is, with its two millions of people within three-quarters of a century! And so far as my reading goes, I have observed that what is true of the cities of the United States is true of cities the world over.

I need not repeat what was said a moment ago, that when men thus come together they soon begin to act upon the principle, human and not divine, that "in union there is strength." Thus organizations and federations are multiplied from year to year, without the thought or recognition of God in Christ, and even in opposition to Him, until we may well begin to question whether another tower of Babel is not near, with all its direful consequences.

2. Consider the marked prominence of women in our time.

Let no one suppose that I have anything harsh to say against femininity. I have had a mother and a sister, and I have a wife; and if not blessed with daughters of my own, those furnished me by enterprising sons are multiplying delightfully. Little criticism have I to make and few comments, but I would set before you facts that are as plain as anything can be.

Consider how women are in evidence in their personal appearance. Their hats for example; the powder

and paint on their faces, even in the public streets; their boldness in dress that need not be described; their brazenness on the stage, and in the audiences of such performances, where, in the companionship of the opposite sex, they gaze upon a lewdness that would have shocked their mothers only a generation ago.

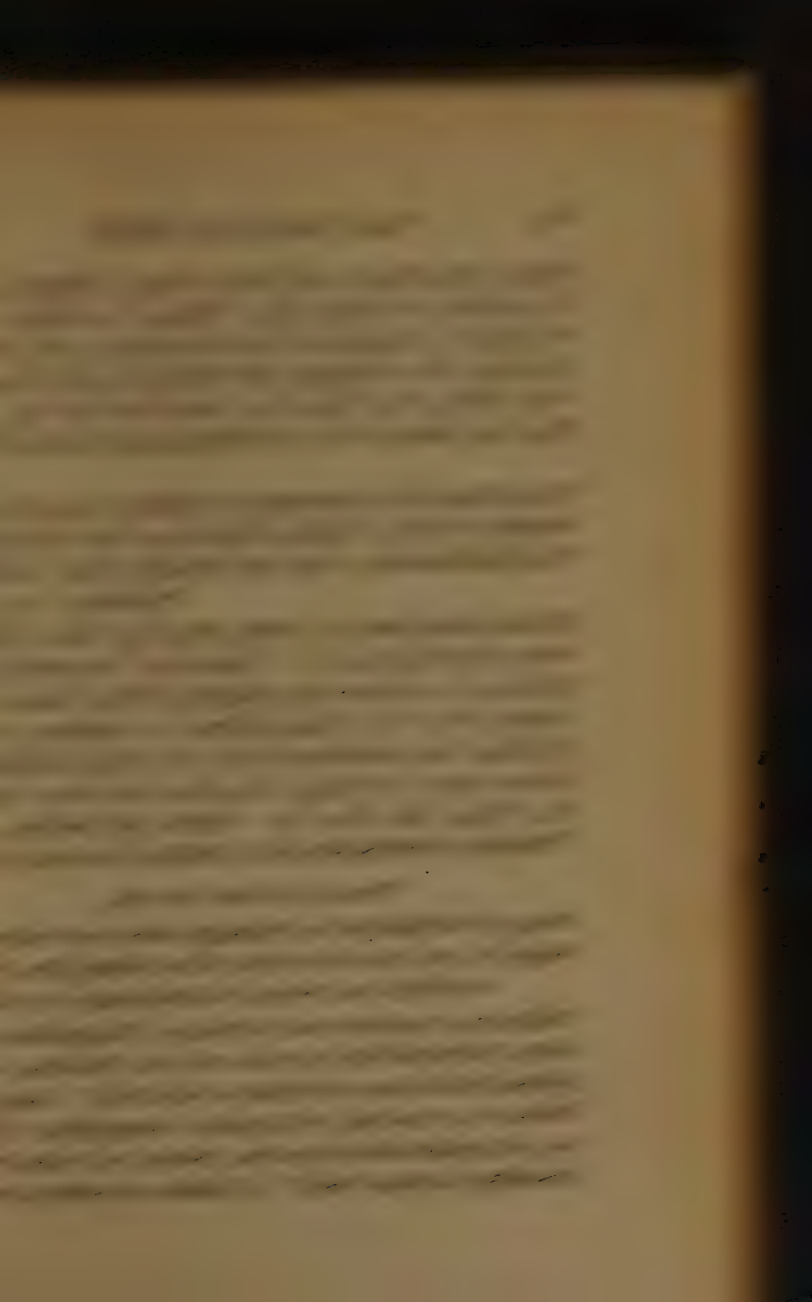
WOMAN'S ACTIVITIES.

Think of their influence in society, I mean their organized influence. I do not say that it is not often, and indeed usually, an influence with a good intent, but I am speaking only of the fact. Long has woman been potent in the drawing-room as a social arbiter, but now through clubs, and committees and other associations limited to her sex, she effectually touches life in the broadest way at almost every point.

Think of her influence in business and professional life, occupying positions which until now have been thought only to belong to men, extending in their range from the pastorate to the spiritualistic mediumship, and from newspaper editing to expert mountain climbing.

Think of her influence in the political world, not only holding office, but clamoring for the ballot, that she may act directly on the legislation of her land, even the land of Turkey, by the way.

It is not so long ago, no longer than my boyhood, when it was the rarest thing to see the picture of a woman in a daily newspaper, and when its portrayal



justification in the premises, but just now we are dealing only with the facts.

In the same way both men and women, including a few ministers indeed, have condoned an orgy of blood-lust unsurpassed in modern annals of human deviltry in one of the towns of southern Illinois, because of police misgovernment and the miscarriage of justice in the courts.

There may be much truth in these things. The man may be to blame for woman's interference with his prerogatives. His sinful neglect of duty to the home and to the state may have fired her with the necessity of unsexing herself, if necessary, for the general improvement of the race; but this neither mends the matter nor silences the fact.

There are good women, plenty of them, thank God! as good as men, and some of them a great deal better. And there are women better able to manage a household, a business, or even the state, for that matter, than some men that can be named. Nevertheless, we cannot close our eyes to the truth that as it was in the days of Noah, so it certainly is today, that woman is not only coming to, but is already *at the front*, and almost certain to remain there until the end of the present age.

3. *Let us consider the relation today between evil spirits, or demons, and human beings.*

What shall we say of spiritualism, and clairvoyance, and fortune-telling, and palmistry, and the related cults? That there is fraud and fake in them, I know,

very much of both indeed, perhaps more than most of us believe. But I also know that there is a modicum of truth in them; and that scientific men today confess themselves baffled in the face of some of their phenomena which cannot be explained, they say, upon the natural plane of things. Nor can they ever be explained, except as the Word of God explains them, which tells us of a kingdom of darkness at the head of which Satan stands and who has under him myriads of fallen angels and demons whom he can use. These control human beings, and possess them, where the latter yield and surrender themselves to that end.

SPIRITUALISM IN OUR PUBLIC SCHOOLS.

I believe these things are multiplying on every hand and finding their way, indeed, within the professing Church itself. Only within a few months two noted ecclesiastics in this country have spoken sympathetically concerning spiritualism, and one of them has predicted that the day is coming when the children in our public schools will be instructed how to fraternize with spirits, and to talk with the dead, just as they are being taught today grammar and geography.

I am not so sure but that this prediction may come true. Indeed there are such schools in spiritistic circles even now, where boys and girls as young as four years of age are taught about "controls" and corresponding things. But this I say, that when those "unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out

of the mouth of the false prophet," those of us who believe on Jesus Christ, and are waiting for Him, may take courage, because it is the day of which He speaks :

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Revelation 16: 13-15).

4. *Let us consider the spread of infidelity and atheism today.* You know as well as I how these things are increasing on every hand. There was a time when a reference to an infidel or to infidelity caused us to think of isolated individuals of eminence, like Goethe, or Voltaire, or Bradlaugh, or Robert G. Ingersoll, but today, through the evil influence of the rationalistic criticism, infidelity has become so common as to be found even within the Church.,

When professing Christians are denying the integrity of the Bible as the Word of God, and the deity of Jesus Christ, and the lost condition of men, and the necessity of the new birth, and even the personality of God Himself, is not that infidelity? And because of the positions some of these Christians hold, they are infidels of the most subtle and dangerous type. There is only one possible end to this kind of thing and it is coming very soon.

SUICIDE AND LUST.

5. *Finally, what of the increase of violence and fraud in the day in which we live!* Open your newspaper any morning or evening and determine for your-

selves. Where is there a great city in the United States where the Sabbath is respected? Was there ever a period of more disobedience to parents than today? How lightly human life is considered now! For what pretexts will men take away the lives of others and even their own!

As *The Living Church* observes: "It hardly awakens more remark than does the ordinary way of dying, for one to read in the morning paper that some prominent banker or leading society woman has deliberately thrown life away. 'Poor man!' or 'Poor woman!' we say; just as though they had been taken off with pneumonia."

And passing to another thought, what shall we say of the lust and licentiousness of today. And the "tandem polygamy" as Dr. Parkhurst calls it? Do the records of our divorce courts present any evidence bearing upon this?

Indeed, an analysis of the individual cases of suicide just referred to, sustains the conclusion that "the increase in that mania affects particularly the well-to-do and prosperous, and is induced by crimes of dishonesty committed in high positions of responsibility where the only alternative to escape punishment is the termination of life."

And what about dishonesty in business?

And what of lying or falsehood in other spheres than business?

GIPSY SMITH AND THE INTERVIEWER.

Gipsy Smith tells of a Chicago reporter who interviewed him about his meetings, urging him to tell the number of his converts; and when he objected on the ground that his words would be exaggerated and do harm, the reporter said:

“Oh, I love exaggeration!”

Is not this characteristic? No, not of the newspapers but the public. The newspapers of today are not leaders but only interpreters of the people. They know what the people want and cater to it. The people must have the sensational headline; they must have a chance to lie and call other people liars, and the papers give them the opportunity. So used have we become to this indeed, that we could not easily adapt ourselves to a change.

And yet, side by side therewith our civilization is advancing: we are progressing on every hand and boasting of it continually.

To quote *The Living Church* again: “While it is wrong to exaggerate, it would seem that in our modern life we are developing a condition in morals similar to that of the Roman Empire in its decay. This is the day in which the materialistic philosophy of the last generation, although it has run its course and died out in the schools, would seem to have filtered through into the common mind and to have produced its legitimate fruit in materialistic living.

“And back of all this lies that great falsehood, ‘Ye shall be as God’ (R. V.) or in other words, the thought that the individual intellect is supreme. That every man may think and believe as he pleases; that he owes nothing intellectually or spiritually to anything outside of himself; that he has not only a right but a duty to assert his manhood by adopting any religion he will, or no religion whatever if that pleases him better.”

It was for these things that the flood came and swept them all away.

DID THE FLOOD EVER OCCUR?

But *did* the flood come and sweep them all away? That is the question. How many there are today who are raising this question! How many are incredulously smiling at the silly notion that there ever was a flood?

So far as I am concerned, the Bible is evidence enough for me, but let me call your attention to its corroboration from tradition.

The Mexicans, composed of various nationalities, the Hindus, the Chinese, the Persians, the Romans, and the Greeks all tell, with varying details, the same story of the carrying away of the old world by a flood, and the re peopling of the earth by some who had been miraculously preserved.

THE TESTIMONY OF GEOLOGY.

Added to the corroboration of traditon, take that of geology. This also teaches that there has been a temporary submergence of at least a large part of the

Old and New Worlds in times comparatively recent, speaking in a geological sense.

For instance, beds of mud and gravel are found almost everywhere in both hemispheres, which must owe their origin to a sudden rush of water sweeping away the soil; and yet this rush of water cannot be explained by local floods, such as the overflow of rivers, because these beds are found on elevations where rivers never flowed. Gravel and shells on mountain tops call for the explanation which the flood of Genesis alone satisfactorily supplies.

Away down in the antediluvian strata too, are whole cemeteries of skeletons, with the bones in a state of perfect preservation, indicating a catastrophe which not only slew, but buried its victims. The stretch of sea between Dunkirk and Norfolk on the English coast is called by sailors "the burial ground" because of the huge piles of bones beneath the waters. They are said to be like ants in some of the valleys of Italy, and the peasants have used them as they would stones for building their walls.

In one place in Siberia, referred to by Prof. G. Frederick Wright, of Oberlin, there is an indication that the animals were fleeing from the lower levels to the higher hills when they were overtaken, and as they were overtaken they were preserved entire; hair, skin and flesh are as fresh as if they died but yesterday. It has been found also on examination, that suffocation was the cause of their death.

THE DIVINE WARNING.

What shall we say to these things?

I can no more appropriately close this study than by quoting the inspired words of Peter, where in his Second Epistle (3:3-10, 14) he says:

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” * * *

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

THE SONS OF GOD AND THE DAUGHTERS OF MEN.

(From "Earth's Earliest Ages," by G. H. Pember.)

When men, we are told, began to multiply on the face of the earth, and daughters were born unto them, the sons of God saw the daughters of men. Now by "men" in each case the whole human race is evidently signified, the descendants of Cain and Seth alike. Hence, the "sons of God" are plainly distinguished from the generation of Adam.

Again; the expression "sons of God (Elohim)" occurs but four times in other parts of the Old Testament, and is in each of these cases indisputably used of angelic beings.

This is the view taken by Josephus, Philo Judæus, and the authors of "The Book of Enoch" and "The Testament of the Twelve Patriarchs"; indeed, it was generally accepted by learned Jews in the early centuries of the Christian era.

In regard to the Septuagint, all MSS. render the Hebrew "sons of God" by "angels of God" in Job 1: 6 and 2: 1, and by "my angels" in Job 38: 7—passages in which there was no dogmatic reason for tampering with the text. In Gen. 6: 2, 4, the Codex Alexandrinus and three later MSS. exhibit the same rendering, while others have "sons of God." Augustine, however, admits that in his time the greater number of copies read "angels of God" in the latter passage also (*De Civit. Dei*. 15: 23).

It seems, therefore, extremely probable that this was the original reading; and certainly the interpretation which it involves was adopted by the majority of the earlier Christian writers. Those who would pursue this subject further can do so in a recent and exhaustive treatise by the Rev. John Fleming, entitled, "The Fallen Angels and the Heroes of Mythology."

CHAPTER V.

WHEN THE FIRST WORLD-MONARCHY BEGAN

Genesis 10 and 11.

WHEN we reach the ninth chapter of Genesis the flood is past and the deluge over. The first climax of sin has met its fate, and the human race, originally created holy, innocent, and in God's image, has been swept away, with the exception of eight souls.

Noah and his family have come forth from the ark, and God has in them given man another chance. We shall see, before we conclude, what man did with that chance.

GOD BLESSING NOAH.

God is now blessing Noah, and entering into a new covenant with him.

In the blessing man is once more commanded to "be fruitful, and multiply and replenish the earth"—an obligation as binding today as then, the doctrinaires of the new social order to the contrary notwithstanding. Ex-president Roosevelt's fulminations against race suicide are quite in harmony with the blessing pronounced on Noah.

Man is again given dominion over the beasts of the earth, only now the "fear" of him and the "dread"

of him are the weapons of his power, suggesting that previously he may have ruled by fondness and affection.

A change in man's diet is noted. Whereas previously he was limited to the herb, now he is at liberty to eat flesh. Some regard this as a lightening of the curse since flesh is easier to obtain than the products of the soil, but there is another view to be taken of it. We observe, for example, that in our day spiritists, theosophists and others who claim affinity with evil spirits are prohibited the use of meat on the ground that it hinders such affinity; and may it be that God now commanded it, in order to forestall such affinity on the part of the postdiluvians lest they should fall into the sin of their progenitors?

Finally, certain magisterial functions are now conferred upon man. Whereas the previous dispensation had been one of freedom even unto license, so that men took matters of law into their own hands and slew for revenge as they chose, now God will hold them accountable for human blood, and "whoso sheddeth man's blood, by man shall his blood be shed."

All these things are mentioned in the first six verses of the ninth chapter.

THE TOKEN OF THE RAINBOW.

The covenant that God enters into with Noah includes as well every living creature; and the terms of it are that flesh shall not again be cut off by the waters of a flood.

God goes even further in grace, giving a token or a sign of His promise for perpetual generations, saying: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. * *

* * And I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

You will recall that at the creation of man, it was stated that "the Lord God had not caused it to rain upon the earth," "but there went up a mist from the earth, and watered the whole face of the ground." As Dr. Pember suggests, probably this state of things continued until the flood, when the windows of heaven were for the first time opened. The rainbow he regards as a new phenomenon when it was given as a token to Noah, believing that the words of God imply as much. Had the bow been seen before the flood, its subsequent reappearance could never have suggested security, in his judgment. But if there had been no rainbow, there could scarcely have been rain.

On this supposition, the falling drops, and then the pouring torrents, must have greatly added to the terror of that day. "What scenes of horror must have been presented beneath the ominous rainfall! What affrighted groups! What countenances of dismay! What shrieks of terror! What faintings for fear! What headlong flights to any place which appeared to offer safety for the moment!"

I am inclined to agree with Pember about this matter, and think his idea is strengthened by the declara-

tion that God now sets a bow in the cloud to show that never again will He punish sin in this way.

But how affecting to hear God say, "*I will look upon the bow.*" In other words, the rainbow, in its beauty and glory, is not man's token, but God's token; and man's security does not rest upon *his* seeing it, but upon God's seeing it.

THE RAINBOW AND THE SPRINKLED BLOOD.

The circumstance recalls that equally touching utterance of Jehovah in the twelfth of Exodus, where in directing the Hebrews as to their deliverance from the death of the first-born, He tells them to slay a lamb and sprinkle its blood upon the door-posts of their houses, adding, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." Not when *they* should see the blood, for they were on the inside of the house, but when God Himself saw it He would pass over them.

Think of what this means for those who are in Christ Jesus! He is God's token rather than man's, God looks upon His only-begotten and well-beloved Son, and is satisfied with His finished work, and passes over you and me in all our guilt because of it. How kind God is!

Let us then remember every time we look at the rainbow in the sky, that there is Some One else looking at it, and that it is bringing to His remembrance the promise that means so much to us, and which is as sure as His own throne.

THE ORIGIN OF THE NATIONS.

We pass over hundreds of years now, and come to the tenth chapter, where is an account of the dispersion of the nations throughout the earth, beginning with the words:

“Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.”

In the following verses are given the names of these sons and grandsons, and first, those of Japheth. We are told that “By these”—the descendants of Japheth—“were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.” The phrase “the isles of the Gentiles” may be rendered “the coastlands of the nations,” and we learn from other scriptures and secular research that “the coastlands of the nations” means the proximity of the Persian Gulf on the south, the Caspian and Black Seas on the north, and the Mediterranean and Ægean on the west. These localities, settled by the descendants of Japheth, were chiefly in the north and northwest, and for the most part what we know as the continent of Europe. Most of us in this audience belong to the line of Japheth, which in later days has been called the Aryan race, including the Hindus, the Celts, the Greeks, the Italians, the Germans, and the Slavs.

Next follows the line of Ham, and without reading the verses, let me say that they went in a south and

southwestern direction, migrating into northern Arabia, Egypt, and Ethiopia, the modern Abyssinia.

Following the line of Ham we have that of Shem, which remained more closely to the common center, but migrating somewhat towards the south and south-east. From them sprang the Persians, the Assyrians, the Hebrews, and finally the Israelites, of whom was Jesus Christ, our Lord and Saviour.

THE FIRST WORLD-MONARCH.

There is the record of one individual in this chapter upon which we will especially dwell—Nimrod, the founder of the first world-monarchy. Let us read verses 8 to 12:

“And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city.”

Notice certain facts about Nimrod. First, he was a descendant of Ham. His father was Cush, the son of Ham, which means that he was an Ethiopian.

Second, he began to be a mighty one in the earth. Mighty he must have been, as men count mightiness, when the divine penman pauses to call attention to the fact. But his mightiness was *of the earth*.

He was also a "mighty hunter before Jehovah," the meaning of which I do not know. But though he was a mighty hunter of beasts, he soon became a mighty hunter of men, for in the next verse we read about the beginning of his kingdom. Notice that this is the first reference to a "kingdom" we have met in sacred history, and that it is *his* kingdom, and not God's kingdom that is mentioned.

The beginning of his kingdom was in the great cities of Babel (or Babylon), Erech, Accad, Calnah, and the rest. But not content with founding this kingdom "he went forth into Assyria"—which is the rendering of the Revised Version,—and builded Nineveh and the following cities named. He was thus the founder of two of the greatest kingdoms the earth has known, Babylon and Assyria.

ANCIENT GREATNESS.

Before leaving this chapter, let me try to make its reality stand out before you by an illustration. One city only will suffice, Accad.

The Accadians were a people whose name, even, was not known fifty years ago, but within that period archaeological research, the work of the pickaxe and spade in Bible lands, has unearthed the palace of a king called Sargon I. He was one of the early kings of Assyria, and lived probably as early as the time of Moses, or earlier. His name is not so much as mentioned in secular history, and only once in the Old Testament, yet when the archaeologists unearthed his

palace recently, they brought to light one of the most magnificent in the world, covering no less than twenty-five acres of land.

Nor is that all. In this palace there was a large library, not of books printed or bound like those of today, but clay tablets and cylinders inscribed with wedge-shaped characters. It was shelved and catalogued like our modern libraries, and the person desiring a book presented his card to the librarian and obtained it much as by our present system. We talk about our great libraries today, yet, after all, I suppose our librarians are learning at the feet of those who carried on such work thousands of years ago.

But more than that, in this library there was a number of books written in the Accadian tongue, which even in that day had become a dead language, and was studied by the Assyrians as we study the classics in Greek and Latin in our colleges now.

Gather up these facts, set your imaginations free, and fancy what a kingdom that may have been which Nimrod founded thousands of years before Christ!

THE MOST IMPORTANT DOCUMENT IN THE WORLD.

Here is another illustration to show the reality of these things. Take the genealogy of Nimrod. This chapter shows him to have been an Ethiopian, although the founder of this kingdom in Asia. As recently as 1854, however, a scholar named Baron Bunsen declared that the Ethiopian origin of Nimrod existed only in the imagination of Biblical interpreters,

that it was not historical, and could not be true. The ink on his paper had scarcely dried though, when, four years later, another scholar, Sir Henry Rawlinson, the earliest decipherer of the Babylonian monuments, proved conclusively, by a study of the primitive language of Chaldea, that the Biblical record concerning the origin of Nimrod and his people was absolutely correct. Primeval history is thus confirmed again, and most signally, by modern research.

There have been those who laughed at this tenth chapter of Genesis, and passed it over as simply a long list of names hard to pronounce, and without meaning or significance. But these names, with few exceptions, like this of Nimrod, are not names of individuals merely, but races; and if that be so, it makes this chapter the most important historical document in the world!

As corroborating that statement let me quote a sentence from Sir Henry Rawlinson's book, "The Origin of Nations," where he says: "The Christian may with confidence defy his adversary to point out any erroneous or impossible statements in the entire chapter, from its commencement to its close."

Have we not reason to thank God that He has not left Himself without witnesses in all these centuries; and that when the strongest need exists for it their testimony is thus gloriously forthcoming?

HOW THE NATIONS CAME TO BE.

We pass now to the eleventh chapter, where we have explained the reason for the dispersion of the nations. In chapter ten we have the story as to *how* they were dispersed, but here we are told *why* it was done. Let us read the first nine verses :

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the LORD scattered them abroad from thence upon the face of all the earth : and they left off to build the city. Therefore is the name of it called Babel ; because the LORD did there confound the language of all the earth : and from thence did the LORD scatter them abroad upon the face of all the earth.”

When it says that “the whole earth was of one language, and of one speech”—or, as the margin

reads, "of one lip, and one set of words"—I suppose the reference is to the earth at the time of Nimrod. When it says "they journeyed from the east" it means that they journeyed "in the east," as the margin reads.

There they found the plain of Shinar, which was then and is still noted for its clay pits and asphalt springs. Having the materials for building at hand, and moved by the spirit of iniquity and rebellion against God, they said: "Let us build us a city and a tower, whose top may reach unto heaven." It was a challenge to the God of heaven, and a determination on their part through the congregation of themselves together, to make it no longer necessary to put their trust and confidence in that God, but only in themselves.

"Let us make us a name, lest we be scattered abroad upon the face of the whole earth."

God's purpose was the scattering of men throughout the earth, but man's purpose was and still is, the very opposite; and by organization and federation to improve his material prosperity without God. It is the plea for union, but union for godless and selfish ends.

"THE LORD CAME DOWN."

"And the LORD came down to see the city and the tower." As Murphy expresses it: "The interposing providence of God is here set forth in a sublime simplicity, suited to the early mind of man. Still there is something here characteristic of the times after the deluge. The presence of the Lord seems not to have

been withdrawn from the earth before that event. He walked in the garden when Adam and Eve were there. He placed the ministers and symbols of His presence before it when they were expelled. He expostulated with Cain before and after his awful crime. He said: 'My Spirit shall not always strive with man.' He saw the wickedness of man; and the land was corrupt before Him. He communicated with Noah in various ways, and finally established His covenant with him. In all this He seems to have been present with man on earth. He lingered in the garden as long as His forbearance could be expected to influence man for good. He at length appointed the limit of a hundred and twenty years. And after watching over Noah during the deluge, He seems to have withdrawn His visible and gracious presence from the earth. Hence the propriety of the phrase, 'the Lord came down.'

"He still deals in mercy with a remnant of the human race, and has visited the earth and manifested His presence in a wondrous way. But He has not yet taken up His abode among men as He did in the garden, and as He intimates that He will sometime do on the renovated earth."

IS THE TOWER OF BABEL HISTORIC?

In corroboration of this chapter let me remind you that all the early nations possessed traditions concerning the building of the tower of Babel, and the confounding of the human tongue.

They had traditions concerning giants who attempted to storm heaven, either to share it with the immortal gods, or to expel the gods from heaven, they do not say which. In some of these traditions the confusion of tongues is represented as the punishment inflicted by the deities for this wickedness. The tower by which the rebellious intended to ascend to heaven is said to have been overthrown by a mighty tempest. The people were scattered into various regions, it is said, and thenceforth spoke different languages. Of course, these traditions testify to an original foundation of fact, whence they took their rise.

Moreover, I would have you know, that in a sense even the tower of Babel still exists. Its ruins existed in the time of Nebuchadnezzar, only six hundred years before Christ, and that great king tells us that the gods urged him to restore it. Its site, however, he did not injure, neither did he change its foundation walls. I quote his words, as found inscribed on two cylinders recently unearthed and deciphered:

“In the month of good fortune, on an auspicious day, I improved the bricks of its buildings and the tiles of its roofings into a compact edifice. I renewed its substructure, and I put the inscription of my name on the cornice of its edifice. To restore it, and set upon its pinnacle, I raised my hand. As it was before, I built it anew; as it was in remote times, I erected its pinnacle.”

The ruins of this work of Nebuchadnezzar, built on the original pile, remain today, and form the most re-

markable feature of that country. They are about six miles to the north of Hillah, a suburb of ancient Babylon, and bear the name of Birs Nimrud, or the tower of Nimrod. They cover a square surface of forty-nine thousand feet, and rise nearly three hundred feet high. Travelers describe the mass as towering like a mountain above the plain.

TWO AGITATED COLLEGE GIRLS.

An occasion for mentioning these facts is this: One Sunday morning, two young girls called at my house on their way from church. They had been brought up in an orthodox home, and trained under the teaching of an orthodox pastor, and taught that the Bible was the Word of God, and that the records of these early chapters of Genesis were true.

That morning, however, they had attended divine worship in a strange church, and listened to a sermon upon these chapters in which it was said they contained myths and allegories chiefly, and intimated among others things that the tower of Babel never existed.

The girls had recently entered college and were humiliated by the thought of their ignorance. Could it be that their parents had deceived them? And was their pastor in the conspiracy as well?

As they passed my house on their way home, they paused for information. I was absent, but my wife was able to show them such facts and evidences as in this limited way I am presenting to you now.

Perhaps you say, "How do you account for a minister making false statements?" In one sense I cannot account for it, yet in another I can.

That minister is a good man and was unaware that he was making false statements. He would sooner have lost his right hand than have consciously done so. But I suppose he had been trained in the atmosphere of the rationalistic criticism. All his college and seminary days he had heard and read but one side of the story; and since entering upon the ministry, had neither the time, nor the inclination, it may have been, to listen to or read the other.

The circumstance emphasizes the momentousness of the words of Jesus where He lays on us the obligation to take heed what we hear, not merely *how* we hear, though that were quite important, but what we hear. Oh, the solemn responsibility that rests upon the pew concerning the preaching and teaching to which it listens! But how can you exercise that responsibility, except as you are familiar with the Word of God and learned in the Holy Scriptures?

"YE SHALL BE AS GOD."

I close this study by a further remark concerning the spirit and motive of these Babylonians in building the cloud-capped tower. I believe that in the last analysis, it can only be explained by the words of Satan in the garden of Eden, "Ye shall be as God," which, as was declared previously, is still the trump-card in the hand of the arch-fiend. As our first par-

ents were caught in this snare, so have all their descendants become likewise fascinated by it.

Julius Cæsar was the tutelar deity of Rome.

The Greek and Roman mythologies were deifications of human strength, beauty and licentiousness. The Roman Catholic Church claims that she is Christ's vicegerent upon earth. The German philosophers of the 18th century said: "The human race is the God-man, the human race is the incarnate Son, the human race is the true Christ."

To come still nearer home, the literature of the English Carlyle, and the American Emerson—whom men and women are worshiping today—is of the same kind as the German philosophers and teaching the same deification of humanity.

A RAVEN OR A NIGHTINGALE?

And when we look toward the future what do we see? We see the human race rapidly approaching the culminating period when, as was said previously, under the Antichrist, it will be worshiping itself in worshiping him. Some may call me a pessimist for saying this, but it matters not. As Bishop Nicholson once said, "Pessimism is croaking, and to croak is like the frog, and smells of the swamp. But if a night-hawk be hovering around, then the croaking of a raven were better than the song of a nightingale." He is not a pessimist who gives a true and needed warning, but in the best sense of the word he is an optimist. As

John Bigelow says: "No conflagration was ever extinguished by silencing the alarm bell."

This age of ours is wrinkled deep with many lines of character, and one of them, deeper and blacker than the others, deepest and blackest of them all, is the design and purpose underlying the declaration: "Ye shall be as God."

The antidote to this is the exaltation of the incarnate Son, "Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day He rose from the dead, He ascended into heaven, and sitteth on the right hand of God, the Father Almighty. From thence He shall come to judge the quick and the dead."

CHAPTER VI.

WHEN THE LAST WORLD-MONARCHY SHALL APPEAR.
Genesis 12 and 13; Isaiah 13 and 14; Revelation 18.

Were there time I would ask you to read with me the twelfth and thirteenth chapters of Genesis, but I shall refer to them in the course of the lecture.

We recall that after the flood God gave man another chance. He gave him a fresh opportunity to serve Him and to return to Him through faith in a personal Redeemer, the seed of the woman, on the ground of the atonement of blood.

But we also recall that man repudiated the opportunity. He once more turned his back upon God, and in connection with the tower of Babel rebelled against and defied Him, until another judgment fell in the confounding of the tongues of the race. And thus the one family is divided into three, and scattered to the different parts of the earth.

It now seems as though the name of God would be forgotten in the earth, and His purpose to redeem the race through the seed of the woman would come to naught. But God's purposes never fail, and consequently we find Him in these chapters revealing another method—speaking after the manner of men—for the execution of the original plan.

GOD'S PURPOSE IN ISRAEL.

His method now is to select one family from among the many, that of Abraham, and from it to build up a nation, Israel, which should be

(1) A repository for His truth in the earth.

(2) A witness to Himself before the other nations.
and

(3) A channel for the bringing into the world of the personal Redeemer.

For these three great purposes He chose Israel, so that in all the apparent partiality He has shown towards that nation, in all the protecting care He has given them, and the gracious promises He has made to them He has been thinking, not of them alone, but through them of the blessing of the whole world.

The history of that nation may be likened to a river. It begins in a mountain spring, and trickles over the face of the rock and in and out among the boulders until it becomes a rill, and then a rushing brook in which the trout play, and the angler throws his fly. Now it carries on its bosom the Indian canoe or the pleasure yacht. By and by it loses itself in some subterranean passage, flows under the surface of the earth, or spreads out among the reedy marshes almost beyond identification. But finally, it comes together again, a strong, deep, and energetic stream, bearing the commerce of a great city out upon the ocean.

ISRAEL'S HISTORY.

The stream of Israel began in Abraham and trickled through Isaac and Jacob. Jacob has twelve sons.

Their families grow into seventy souls, and with their retainers go down into Egypt when Joseph is in power there. They are hidden away in the fruitful land of Goshen, where God keeps them under His care for four hundred years until they become a great multitude. Then He delivers them supernaturally from their Egyptian bondage. He leads them across the Red Sea, He protects and guides them in the wilderness, and by and by brings them into the promised land.

The law has been given them and they are now amalgamated into a nation. The golden eras of David and Solomon follow. But sin comes in, rebellion, disobedience, and then disruption. The one kingdom becomes two—the kingdom of Israel, the ten tribes; and that of Judah, the two tribes.

Now, because of her disobedience, the kingdom of Israel is deported, carried by the Assyrians into captivity, and lost to human vision until the day when God shall be pleased to bring her to the light again. Judah remains in her own land a century and a half longer, but at length, through disobedience, is also carried into captivity by the Babylonians. She returns after seventy years, according to prophecy, and once more reinstated in her own land, remains there long enough to give birth to the Messiah, the Saviour of the world, Whom she crucifies.

Then, because of that crowning sin, the Roman people are permitted to overcome her and she is scattered

among all the nations of the earth, where she is today, "sifted as corn is sifted in a sieve," and yet not one grain of wheat to fall to the ground until God shall be pleased to restore her to Himself and to her land in perpetuity. That shall be the day when, in repentance and faith, Israel and Judah shall accept Jesus Christ as their Messiah, and Jerusalem shall be created a rejoicing, and her people a joy.

ISRAEL'S FAILURE AND ITS RESULTS.

We thus see that Israel has fulfilled two of the three purposes God had in mind for her. She has been a repository for His truth, keeping the sacred oracles intact through all the centuries; and she has been a channel for the incoming of the Redeemer to the world giving us our Saviour. She has failed, however, to be a faithful witness to Jehovah before the other nations of the earth, and in consequence, is suffering the dispersion and the persecution which, alas! we know about today.

Moreover, in consequence of her disobedience, the other nations of the earth, Christian and pagan, are living in rebellion against God. And this rebellion the prophets teach, shall increase and gather strength, until at last it shall express itself in the last world-monarchy, of which we shall now speak.

THE LAST WORLD-MONARCHY.

1. *Let me define the term.* By a *world-monarchy* I mean a federation of certain nations, especially those of Christendom, under one head, as in the case of

Nimrod, of whom we studied last week. Or like Nebuchadnezzar at the head of the Babylonian federation, or Darius, or Alexander, or the Cæsars, only a greater, stronger and wickeder federation than any of these, and under a stronger, and greater and wickeder head than any that has been named.

By the *last* world-monarchy I mean the last which the earth shall see in this age and before the millennium begins.

WHO IS THE ANTICHRIST?

2. Having defined the term, *let me speak of the head of this last world-monarchy*. The Scriptures refer to him as “the man of sin,” “the son of perdition,” “the Antichrist,” but he will be a secular, and not an ecclesiastical, despot.

I mention this as my judgment, because there are many who believe that the pope will be he. The papacy, indeed, has many crimes to answer for in all the centuries, and not the least in this, nor am I here to apologize for it by any means. But the man of sin when he arises, will be as much greater and wickeder than any pope as can be imagined, because into his hands for the time being, Satan will transfer his power and authority in the earth.

WHENCE WILL HE ARISE?

The papacy is one of the elements making for the development of the man of sin. There is no question about that. But the papacy itself, I feel sure is not identical with him. The Scriptures teach that he

will come up from the Roman Empire. By the Roman Empire is meant the territory over which the Cæsars ruled, and which, speaking loosely, extends from Persia on the east to Great Britain on the west, and includes chiefly the nations bordering on the Mediterranean Sea.

If I were asked from what *part* of the Roman Empire he would arise, I should say—though I am not dogmatizing on the subject,—from that part of it which was formerly the Grecian Empire. In other words I am looking for him somewhere in the neighborhood of the Bosphorus, somewhere in the locality where Greece and European Turkey join.

WHAT HIS CHARACTER WILL BE.

The Scriptures say that when he arises he will at first be weak and insignificant; the head of an obscure principality not considered seriously by the greater nations, but that his development will be rapid. By fraud and flattery, superadded to a Satanic intellect and astuteness, he will swiftly gain control of three kingdoms; and at last, the kings of the other kingdoms of the Roman Empire then existing will find it to their advantage to yield their power and their dominion into his hands, when for the time being he will have become supreme.

SHALL BABYLON BE RESTORED?

3. Passing from the consideration of the head of the monarchy, *let me speak of its location, or seat of government.*

I believe the prophets teach that it will be identical with that of the first world-monarchy, viz: the old city of Babylon, in the land of Shinar.

This is denied by some earnest Bible students, whom I greatly respect, but I believe their objections are not sound. They object to it among other reasons on the ground of Isaiah's prophecy (See 13:19-22) part of which reads thus:

“And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.”

This prophecy, they say, was fulfilled in the overthrow of Babylon by the Persian power six hundred years more or less before Christ. But I cannot agree with this, further than to say that what befell Babylon in that day may bear about the same relation to what will befall it in the day to come as a shadow bears to the substance it precedes.

As Benjamin Wills Newton in his “Babylon and Egypt,” says: “God is wont in His goodness to give

premonitory blows. He is accustomed to warn before He finally destroys. Egypt, Jerusalem, and many other places, have all experienced premonitory desolations; and so has Babylon. Its present ruin is a memorial of what God's righteous vengeance can do, and a warning of what it will more terribly do, if human pride in contempt of all His admonitions, shall again attempt to rear its goodly palaces where He has written desolation.

“Without therefore undervaluing the lesson given by past visitations of God's judgments, without hiding, but rather seeking to proclaim the reality and extent of the ruin His holy hand has wrought, we have also to testify that the hand of man uncommissioned from above, will sooner or later, reconstruct the fabric of its greatness, its last evil greatness, on the very plains which teem with the memorials of a ruin entailed by former and yet unrepented of transgressions.

“Egypt, Damascus, Palestine, and in a measure, Jerusalem, are already being revived. And if these and neighboring countries, which have been visited by inflictions similar to those which have fallen on Babylon, are yet to revive and flourish with an evil prosperity at the time of the end, why should Babylon be made an exception?”

Indeed, to quote our author further—“That the blow which has already fallen upon Babylon should be regarded as premonitory only, so far from being inconsistent with the method of the divine acting in other cases, is on the contrary in strict harmony with

it. And so strongly do present facts, as well as events known from Scripture as about to occur in the land of Israel, indicate the likelihood of Babylon's restoration, that, even if Scripture were silent respecting its final history, we should nevertheless conclude that its revival was not only antecedentary probable, but well nigh certain."

LUCIFER AND ISRAEL IN THE TIME TO COME.

In affirmative proof of this, let me say that the thirteenth and fourteenth chapters of Isaiah should be read continuously, at least until the end of verse 27 of the last-named chapter. The thirteenth chapter dwells on the glory and fall of Babylon the city, but the fourteenth dwells principally upon the glory and downfall of Babylon's king.

"Will any one read the fourteenth chapter of Isaiah as a whole and say it has been fulfilled? Has he yet appeared among the nations who is there styled Lucifer, the day-star? Has there been as yet anyone who, after arrogating to himself the place of Christ and professing to be to the nations as the bright and morning star, has been because of this blasphemy, smitten and brought down to Hades, to the sides of the pit? No such king of Babylon has as yet existed, and no such has been destroyed."

Moreover, it is very clear from these chapters that the destruction of this king shall be coincident with the forgiveness of Israel, for at the beginning of the fourteenth chapter we read:

“For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.”

There is more in these chapters to the same purport, and which goes to prove that the hour of this judgment on Babylon is still future. These things have not yet come to pass in the history of Jacob and Israel. God has not yet set them in their own land. The people have not yet taken them and brought them to their place, and Israel does not possess the peoples of the earth for servants and for handmaids. She has not yet taken them captives whose captive she was, nor does she yet rule over her oppressors. But these things shall come to pass as truly as the Bible is the word of God, and when they come to pass the hour for the fall of Babylon has arrived.

Other arguments might be presented, but to me these are quite sufficient to show that the prophecy of Babylon's destruction is yet to be fulfilled. And this involves, of course, the restoration of that city to her former place as the center of the federation of the God-defying nations of the earth.

THE COMMERCIAL CRISIS TO COME.

4. From the consideration of the locality of this world-monarchy, *let me further refer to the cause of it.*

What is the motive, or the governing principle that shall bring about this federation of the nations of which the prophets speak? As a matter of fact, that motive or principle is expressed in a single word, and one very familiar in this day, "COMMERCE."

The Old Testament prophets say that wickedness in commerce shall yet have its center in Babylon on the plain of Shinar, and all around us are tokens that corroborate and strengthen this conviction.

Take the United States only as an illustration. For the last twenty years our presidential elections have turned upon the question of either the tariff or the money standard, a question of commerce. Our Chief Magistrate recently made a journey in which he visited thirty-one states, and the burden of his speeches was commerce. He met the President of Mexico in a semi-social way, and they spake of commerce.

We support a mighty and a growing navy in order to defend our commerce. We insist upon the "open door" in China for commercial reasons. We desire to keep on friendly terms with Japan for commercial reasons. We must retain the Philippines for commercial reasons.

But what is true of the United States is true of almost every nation of the world. Great Britain rules India with an iron hand, and yet permits every pagan religion to flourish there side by side with Christianity, because of commerce. Spain is permitting her soldiery to be stricken down in Morocco for the sake of

commerce. Belgium holds the Congo in a bloody grip for the sake of commerce. Name any of the great nations of the earth, and say if the governing principle of their existence be not the same.

“TRUSTS” AND “UNIONS.”

Look at another phase of the subject. This is the day of the syndicate, the corporation, the trust. It is also the day of the federation and the “union.” Not only men of wealth, but those we designate as “working men” are coming together. Organization is in the air and not merely national, but international; while commerce, in some aspect of it, is the secret of it all.

But the day is coming, so the prophets teach, when this world shall see its greatest syndicate, its greatest corporation, its greatest trust, its greatest federation, its greatest union. And that shall be when the nations of the old Roman Empire will come together again, and for the sake of their material well-being put into the hands of one man the combination of their power.

In further corroboration of this observe that in the book of Revelation (chapter 18), when the seer speaks of the destruction of Babylon, he sets before us the merchants and the shipmasters of the earth as the chief mourners at her funeral. His words are these:

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the *merchants* of the earth are waxed rich through the abundance of her delicacies. . . . And the *merchants* of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

Then he describes in detail the character of their merchandise, which is that of luxury rather than necessity, and returning to the destruction of the city, says:

"The *merchants* of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every *shipmaster*, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city!"*

HOW THE LAST WORLD-MONARCHY SHALL END.

5. Finally, *let us consider the occasion of her downfall*. Why is this great city brought to nought? Why does this last world-monarchy come to an end?

*See Note on "What Commercialism is Responsible for in Christendom," page 122.

In considering the occasion we are brought back to the point whence we started at the twelfth chapter of Genesis and God's call to Abraham, and His promise to give to Abraham and posterity the land of Palestine forever.

In fulfillment of that promise the Jew is going back to Palestine; at first in an unconverted state, however, so far as his acceptance of Jesus as his Messiah is concerned. And when Israel thus goes back, she will rebuild her Temple, and essay to worship the God of her fathers somewhat after the former manner.

But when this federation of the nations takes place, Palestine is absolutely necessary to it, for she is the key to the riches of the Orient. Israel thus will be approached by "the man of sin" who will make a covenant with her to last for seven years, in which he will grant her liberty of conscience to worship God.

There are some faithful Jews in Jerusalem at this time who will not thus be ensnared, nor enter into this "covenant with death and this agreement with hell." But the majority of the people, as when in that earlier time they crucified our Lord, will carry the day and the covenant shall be sealed.

In the midst of the seven years, however, "the man of sin," in accordance with his character of deceit and fraud, shall break the covenant, and setting up his own image in the Temple to be worshipped, shall give out that he himself is God. And practically the whole of Christendom in that day, including faithless Israel,

will bow down and do obeisance to him. This is the teaching both of Daniel and of Paul.

His hour of triumph, however, is not long, for now is fulfilled the words of Zechariah (chapter 14.)

“Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; * * * Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, * * * and the LORD my God shall come, and all the saints with thee.”

Then is the hour of the triumph of the Son of God, for we read again :

“And the LORD shall be king over all the earth : in that day shall there be one LORD, and his name one.* * * Jerusalem shall be safely inhabited.”

Then it is that Israel takes up the broken threads of privilege and duty where she laid them down so long ago, the threads of testimony and witness to Jehovah, her Messiah, and her Saviour as well as ours. And then it is that through her testimony the nations of the earth, in the millennial age, shall be brought at last to obedience to the Son of God.

WHERE IS THE CHURCH IN THAT DAY?

A question possibly arises. What about the Church in that day? You say :

“We thought the hope of the Christian was the coming of the Lord. But if He is not to come until then, if all these things must intervene before His coming,—the federation of the nations, the development of the man of sin, the restoration of the Jew to his own land—how long must it be before He comes? And hence, where is the value or effectiveness of such a hope?”

I am glad to be able to repeat that the second coming of Christ, as I understand the Word of God, is an event of more than one aspect. There is a coming of Christ *for* His saints, and a coming of Christ *with* His saints. It is the coming of Christ *for* His saints that is the hope of the Church, an event for which the faithful are always looking.

I know of nothing to intervene before He comes. He may come today, or certainly within our generation, when the Church will be caught up to meet Him in the air. Then there will be an interval, how long I do not know. And during that interval, while the Church is with her Lord in the air, most of these events apparently, of which the prophets speak are to transpire on the earth. It is then that the nations are federating, the man of sin developing, the Jew returning, and the crisis approaching.

And when that crisis comes, then Christ comes, not *for* His Church as we have seen, but *with* His Church and with His holy angels, “in flaming fire, taking vengeance on them that know not God and obey not the

BRINGING BACK THE KING.

gospel of our Lord Jesus Christ." (2 Thessalonians 1:6-10).

Sometime since I wrote a few verses, a simple Gospel hymn, in which I speak of that coming, which perhaps you will indulge me if I read.*

The verses were suggested by that incident in the life of David to which I have referred on another occasion. Absalom, his ungrateful son, has rebelled against him and driven him from his throne and from his land. He is an exile beyond Jordan.

But Absalom is now dead, the rebellion is at an end, and still David is an exile.

At length the men of Judah, those of his own tribe, come together, and shamefacedly inquire of one another: "*Why say ye not a word of bringing back the king?*" And when they begin to talk about it, they begin to act about it. Soon they cross the Jordan and David is back again.

And so I ask, especially of my brethren of the ministry—

Why say ye not a word of bringing back the king?

Why speak ye not of Jesus and His reign?

Why tell ye of His kingdom, and of His glories sing,

But nothing of His coming back again?

Dost thou not want to look upon His loving face?

Dost thou not want to see Him glorified?

Wouldst thou not hear His welcome, and in that very place,

Where, years ago, we saw him crucified?

*Copyrighted by James McGranahan.

O, hark! creation's groans, how can they be assuaged?

How can our bodies know redemptive joy?

How can the war be ended in which we are engaged,

Until He comes, the lawless to destroy?

Come quickly, blessed Lord, our hearts a welcome hold!

We long to see creation's second birth.

The promise of Thy coming, to some is growing cold:

O, hasten Thy returning back to earth."

How many can say: "Amen" to this?

"Come quickly, Lord Jesus, come."

NOTE.

WHAT COMMERCIALISM IS RESPONSIBLE
FOR IN CHRISTENDOM.*

This first-born daughter of Babylon—Commercialism—has filled the world with its numerous forms of wickedness: its desecration of the Lord's Day, by newspaper, trolley, travel, traffic, and trade; its evil amusements; its illegitimate occupations and professions; its prostitution of body and soul to do the works of hell. It corrupts the halls of legislation; befouls the springs of justice; poisons our food with hurtful and deleterious adulterations; and is silencing or corrupting the testimony of Christ's ambassadors.

DISTRUST OF NATIONS:

Which are the nations today that are looking at one another with mutual distrust lest one get the advantage over the other commercially? They are chiefly the nations of Christendom. They are learning war and arming themselves at enormous cost, entailing great miseries to their people, because of what they desire to get, or from the fear that other nations will covet and try to take what they have. This insatiable thirst for commercial supremacy, this hunger for territory—for stealing a whole empire,—is not new, to be sure, but today it is eminently "Christian."

Again, consider how this same commercial spirit has so often led to the persecutions of Israel, God's covenant people. Who have been the persecutors of the Jews during the past 1,500 years? Apostate Christendom in every case.

OPIUM AND RUM.

How came it about that China's millions are cursed today by the opium evil? Because, for commercial gain,

*"The Apocalypse of Jesus Christ," by Willis Waldo Mead. Pages 237, 239, 240 and 241.

"Christian" England forced it upon them at the edge of the sword. And the opium traffic in India may thank the same symbolic woman of Revelation 17 and 18.

What is the case with the ivory and rubber trade in the Congo, which, it is declared, surpasses in its atrocities the awful slave trade? Another nominally Christian nation, for commercial gain, is the offending party.

Who were the participants in the slave trade of Africa, of America, of the islands of the Pacific? Again the answer is, the nominal followers of the Lamb!

Whom have "the merchants of the earth" to thank for their enormous wealth made in the alcohol and tobacco trade? "They were made rich by her." Christendom is the producer, and Christendom largely the consumer.

For what cause did the great nations of the world recently take united action for the suppression of the sale of rum and fire arms to the heathen peoples of Africa, and the islands of the Pacific? Was it because of their body-and-soul-destroying character? Not in the least; but because these things were destructive to their commerce with those peoples! for rum and guns would depopulate those countries and thus destroy the market for their goods.

What are we to think of the "Christian" character of a civilization that tolerates, legalizes, and protects, by law, the liquor business, that annually, in the United States, sends one hundred thousand victims down to drunkards' graves, not to speak of the sorrow and misery, the poverty, degradation, and inherited tendencies which it entails?

GOD'S PLANS VS. MAN'S EXPECTATIONS.

All these crimes, and many others of a similar kind, are laid at the door of this Woman, Babylon the Great, the False or Anti-Church. "For by the wine of the wrath of her fornication all the nations are fallen. And the

kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness." To her was it spoken, "For with thy sorcery were all the nations deceived."

Dark indeed is the picture thus drawn, but who that has the mind of the Spirit would dare affirm that it has been overdrawn? Nay, the tenth part has not been told. With every passing month, the charm of her sorcery and the fumes of her body-and-soul-enslaving wine become more irresistible. Every new invention and every advance in knowledge is eagerly seized by her to increase the power of her wantonness.

In the meantime, God is calling to us by the heavenly voice, saying: "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (v. 4).

The day of grace is drawing to a close. The doom of this City of Destruction, with all that appertaineth to her, is not far off. But when it comes, it will be as sudden and unexpected as it will be awful and complete. For "in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her" (v. 8).

Such, however, is not the view men take today as to the means by which the regeneration of society is to be effected. They are busy making new plans for bringing about commercial, industrial, civic, legislative, and administrative righteousness; for the suppression of intemperance; for the enforcement of law; for putting an end to war; and for ushering in the era of "liberty, equality, fraternity." Vain expectation! It will never come by these means, nor by the efforts of men. God alone can do it, and it will be by terrible judgments. In proof of this we recommend a careful reading of Isaiah 59.

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